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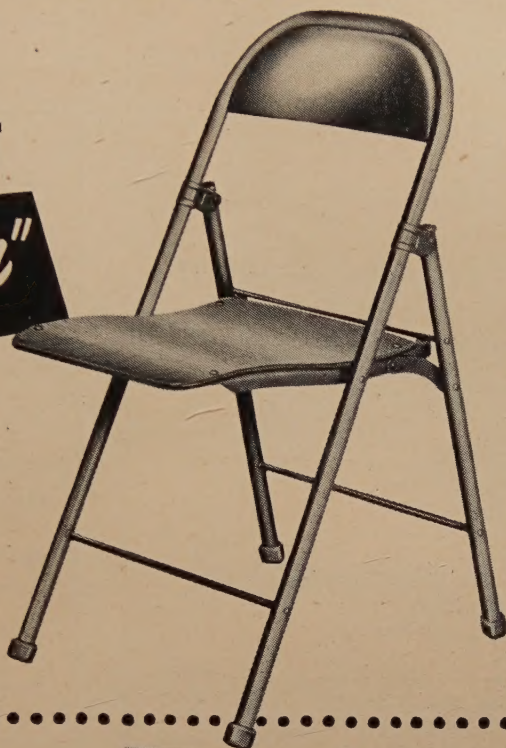
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On Unity

THE phrase "Christian Unity" finds place on every Christian Convention program today, and thousands are asking "What can the average Christian do to promote such unity?"

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He can think of all denominations as being islands in a sea of sin, actually joined together below the surface.

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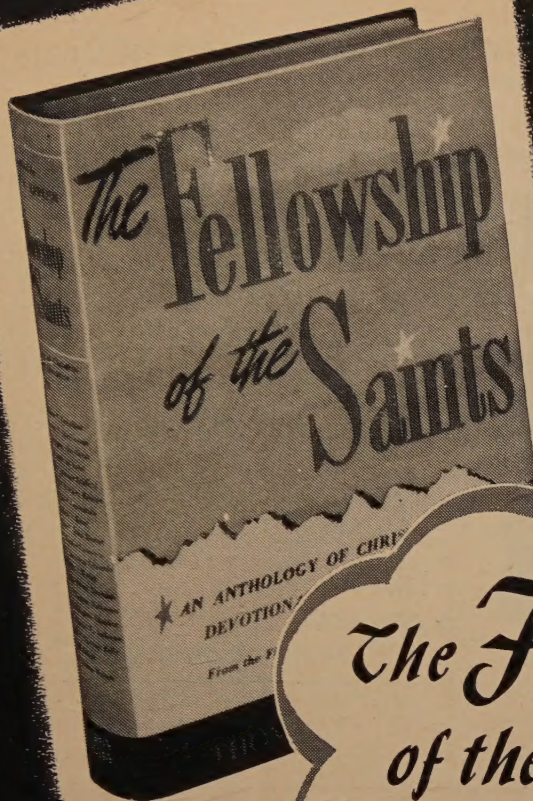
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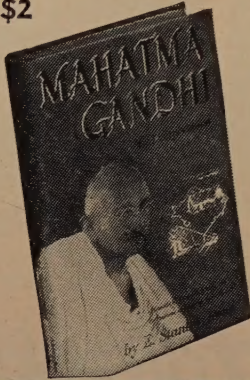
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HOW CAN WE MAKE

A TRUE MEMORIAL?

KENDIG BRUBAKER CULLY, PH.D.

ARMISTICE Day—Memorial Day—what shall we say? We well know why we are gathered here—to invoke the memory of brave and gallant men, many of them mere youths, who died before their natural time because their country called them to warfare. We are met to pay tribute to the dead of the several wars which in our brief story as a Nation we have fought.

There is a temptation to indulge in rhetoric at a time like this. But let us not do that. We shall not honor the lives which were near and dear to us by eulogizing them in mere high-sounding phrases.

There is pathos in any memorial day. It is a time for deep feeling, and an earnest, ruthless self-examination to make sure that we are truly memorializing the dead of wars.

The question is this: What can we, the living citizenry of the United States of America, do in the years to come to assure the dead that their lives were not sacrificed in vain? Doubtless we are all agreed that the life of any single man which was required at the behest of his nation is a debt which we are obligated to pay. We are reminded that our indebtedness is not just to one, but to hundreds of thousands who lie in the earth of many countries.

In the first place, we must not waver in our determination to keep the ideal of a peaceful world foremost in our hearts and minds.

There has been a lot of sentimental wishful thinking about peace. Sometimes we have thought it could be achieved easily. World War II and the present desperate plight of the postwar world ought to have removed any such foolish hopes from our minds. We must be realistic about peace. It is something that costs a great deal. We must be ready to face up to the question as to how much in time,

money, sovereignty, and prestige each nation is willing to pay in order to achieve it.

Let us be sure on this point: peace is not merely the absence of war. That kind of peace might be better defined as an armed truce. The merely temporary silencing of guns does not mean that the world has won a victory for peace. Peace means the positive, aggressive manifestation of good-will. The statesmen must be reminded again and again by the common people that that is what we expect of them.

It is noteworthy that no nation yet has been able to persuade its people that war is a goal in itself. Always, the leaders of government assure their people that war is being fought to preserve or to produce security, prosperity and freedom. The moral is obvious: we must insist that the statesmen use equal skill in arranging the affairs of state in such a way as to preserve and produce peace, through effective diplomacy and straightforward, candid dealings with all other nations.

Let us not forget either that whenever we have had to resort to war, it has been an admission of the fact that our diplomacy has failed. Man has enough skill to explode the atom. He ought also to develop enough skill to put the world together again on a functioning basis, so that the blessings of peace might be assured to the tired, aching hearts of the world's billions.

A second way to make sure that our memorial to the dead of the wars will be a sincere one is to practice brotherhood continually.

We Americans are made up of many strands of humanity. We have come from numerous lands. Our accents vary; our faces are of diverse colors. But we are all tied together in one nationhood by a loyalty to the dream which our founding fathers had, that on these shores there should be a genuine commonwealth in which opportunity shall be denied to none.

Our brotherhood has not always worked. We know how prejudice and discrimination have raised their ugly heads time and again. Opportunity has been sometimes more a fiction than a reality.

When the Nation calls upon its manhood to take up arms, color or station do not count. Nor should they count in times of peace.

It is good to remember Thomas Curtis Clark's lines:

"Dreams are they—but they are God's dreams!

Shall we decry them and scorn them?

That men shall love one another,

*That white shall call black man brother,
That greed shall pass from the market-*

*place,
That lust shall yield to love for the race,
That man shall meet with God face to*

*face—
Dreams are they all,
But shall we despise them—God's dreams!*

"Dreams are they—to become man's dreams!

Can we say nay as they claim us?

*That men shall cease from their hating,
That war shall soon be abating,*

That the glory of kings and lords shall

*pale,
That the pride of dominion and power*

*shall fail,
That the love of humanity shall prevail—
Dreams are they all,*

But shall we despise them—God's dreams!"

We owe it to these dead to think in global terms—as many of them, without choice, were called upon to do. Many a lad from tiny villages of New England or from cities in the middle of our prairies, was required to lay down his life on shores which his family never yet have visited. They were thrust all of a sudden out of insularity into a necessary cosmopolitanism of action if not of outlook.

It is one world now, as everyone has been reminding us from the atomic scientists to candidates for the presidency. It will never do, therefore, for us to relapse into the comfort of an easy-going provincialism. As a nation we are mixed up forevermore in world affairs, whether we like it or not. And we ordinary citizens must begin to think internationally day by day as we plot our lives.

It is alarming to realize that not many of us do that as yet. A public opinion poll of an Ohio city uncovered the fact that 30% of that city's inhabitants did not have the slightest

idea as to what the United Nations Organization is. For that matter, in purely domestic matters, we do not always show too high an awareness of our own heritage. It has been estimated reliably that only 30% of our people know what the Bill of Rights is! All this is ominous.

Today we have a moral responsibility to be as conscious of the peoples of farthest corners of the earth as we are of the people of our own country. Some young American lies under the waving palm branches of a Pacific island. A bit of you and me is there with him now—and with the living natives of that island. Their destiny and ours are woven of one common fabric.

We owe it also to our dead to be genuinely religious. Many times we forget that our country's very foundations were laid by godly men and women who came to these shores primarily in order to construct a society in which man could worship God according to the dictates of his conscience.

Our early settlers realized that only a high religion would preserve the dignity of the individual in the sight of God, and a commonwealth in which the welfare of all would be the concern of each.

The particular variety of religious life which any person chooses is up to him. But let us never forget that whenever we put anything in the place of God, a people is on the road to decline. History amply demonstrates the primacy of religion in the life of a Nation.

We have let our life become entirely too materialistic. We think too often in terms of expediency instead of ultimate moral purposes which have their source in God, the Creator of the world and of mankind. Indeed, we sometimes have almost made man himself into a god!

Herbert Read wrote an Ode, during the Battle of Dunkirk, in May, 1940. It voices the poignant realization which one soldier had of this tragic fact of modern life. He says:

*"Happy are those who can relieve
suffering with prayer.*

*Happy are those who can rely on God
to see them through.*

"They can wait patiently for the end.

*"But we who have put our faith
in the goodness of man*

*and now see man's image debased
lower than the wolf or the hog—*

"Where can we turn for consolation?"

(See page 484)

THE PLUS ELEMENT IN PRAYER

F. JOHN CARTER

PRAYER goes beyond addressing words to God, even though they are properly used to voice our praises, petitions, confessions and intercessions. There is a "Plus" element in prayer which is acquired only by experience and growth in the prayer life. The public prayer meeting may aid in its development, but primarily it is the fruitage of much private prayer. It has to do with fellowship with God in the deeper meaning of that term.

Prayer and Fellowship

John is the only gospel writer who records the Lord's high priestly prayer, which might indicate that he was present when the prayer was uttered. Why is he called the disciple whom Jesus loved? Perhaps because he had a deep appreciation of spiritual truths, for apparently he responded to the heart-throb of the Father. Why was Jesus Christ called God's beloved Son? Basically because He responded to the heart-throb of the Father. He had fellowship with His Father even as John had fellowship with his Master. And presumably the deep intimacies of our Lord's fellowship with the Father were experienced in those early morning and all night trysts with Him.

It is conceivable that the disciples generally did not understand why their Master spent so much time in prayer. Their viewpoint was earthly and material, whereas His was heavenly and spiritual. He longed to have them change their outlook, and one of the means used was the giving of general principles of prayer in the form of what we now refer to as the Lord's Prayer. But spiritual truths cannot be forced upon people, and after the Lord enunciated the general principles, He intended that His disciples should personally develop and apply them. The reason why some folk are more advanced in the prayer life than others is that they make more diligent efforts to apply the principles.

The larger part of the Lord's Prayer is devoted to spiritual matters and to that which emphasizes the glory of God, the only "material" petition in it being "Give us this day our daily bread." The direction prayer should take is therefore clearly indicated. At another

time Jesus taught that men should not be unduly concerned with the things of this life, but rather should seek first the kingdom of God and His righteousness. When God's interests become our interests our prayers will be God-centered and not self-centered.

Prayer is a means of having and expressing fellowship with God. But undoubtedly many who engage in prayer fail to develop or even to experience such fellowship, because to them prayer is nothing more than a method for getting things from God. Fellowship is mutual. The Greek word for fellowship is "koinonia." It was originally a commercial term connoting partnership or common possession. Peter, James, and John are, in Luke 5:10, said to be "koinonoi" or partners in the fishing business. But fellowship can also apply to that which is inward—the sharing of tastes and sympathies, aims and aspirations, feelings and hopes; so it is not surprising to find the same Greek word in II Peter 1:4 where it is translated "partakers." In being "partakers of the divine nature" the thought of fellowship is implied. But while from the standpoint of our "standing" with God that fellowship is ideal, the degree of it is limited by our "state" or everyday living. The more contacts we have with God through prayer, Bible study, and Christian living, the more like Him we shall be; and we shall increasingly reflect His image.

There is the story of a young man who told his mother that he was going to be a sailor. The mother was astonished. "Whatever made you reach that decision?" she asked. "No one in our family is a sailor, and you do not know anyone else who is; and no influence has ever been exerted to make you favor a sea-faring life. I cannot understand it." The youth quietly led his mother to a certain picture that had hung on the wall for years. It was a picture of a staunch ship plunging through the waves of a turbulent sea. "Mother," he said, "I've lived with that picture all my life, and somehow the ocean has got into my blood. It's part of my life now, and I must go to sea." As Christians pay the price of consecration and devotion, and develop the spiritual life so that fellowship with God is a living reality, the relationship transcends every-

thing earthly, and is sweeter than honey and the honeycomb. The regenerated heart cries out for that fellowship, and cannot be satisfied with anything else.

Spiritual Maturity and Fellowship

Fellowship with God is an indication of spiritual maturity. Whereas on the human side the Lord yearned for fellowship with His disciples, it is evident that He craved more for fellowship with God. Jesus predicted in John 16:32 that the disciples would be scattered, leaving Him alone, but He added, "And yet I am not alone, because the Father is with me." The keen, personal sense of the Father's presence was the outgrowth of the Saviour's constant touch with Him through the channels of prayer; and when earthly sources of fellowship failed, His fellowship with the Father was accentuated.

The highest type of fellowship is based on love. God is love, so if fellowship fails it is not because of lack on His part. The Lord's words, "If ye love me, ye will keep my commandments (John 14:15 R. V.) suggest the source of any failure. Disobedience on our part severs fellowship. But unbroken fellowship means unbroken love; and as love matures, fellowship deepens. A young couple who are in love will spend hours together doing things, going places, laughing, talking, and having a wonderful time. They probably couldn't be more in love than they are, yet their love hasn't had time to mature. But as the years pass love takes on new aspects, and fellowship with each other becomes more significant. Eventually we may find them seated together in the privacy of their living room, perhaps before a glowing fire, just sitting and enjoying the fellowship and love of each other. The simple intimacy is beyond words to describe, for the things of earth have lost much of the meaning they once had, and the lasting reality of the peace and calm of mutual fellowship enhances the love which each has for the other.

Happy is the one who becomes spiritually mature. To him the Scripture, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4) takes on new meaning. When we really delight in the Lord it will be natural for us to ask with faith, believing, for the desires of our hearts, although the Scripture just mentioned makes no reference to spoken prayer. Just as the desires of a spiritually-minded Christian are different from those of a carnally-minded Christian, so those of one who delights in the Lord are different from those of one who does not. Jesus Christ had unbroken fellowship

with His Father because, as He said, "I do always those things that please Him" (John 8:29). When we get on intimate terms with God we can claim the promise of the Lord, "If ye shall ask anything in my name I will do it" (John 14:14).

Manifestations of Fellowship

When we find joy in being in God's presence, whether in the sanctity of His house, the quietness of one's room, or wherever we may find ourselves, we shall pour out our souls to Him, not so much because of the pressure of trying circumstances, but because of a heart that has felt love for Him. And if the truth were known, the trying circumstances that come into our lives are at least permitted in order to lead us more often into the inner sanctum of God's presence because He longs to have fellowship with us.

Intimacy with God will express itself in worship, in adoration, in praise, in giving of thanks, and in confession of all known sin. It will lead to meditation on God's wondrous works; and it will exult in His goodness and power, especially as they reflect His own perfection. A mother becomes oblivious to self as her heart overflows with joy because her boy or girl is the class valedictorian. Likewise the Christian in fellowship with God will forget himself and let his heart go out to the One who is inexpressibly sublime. Desire which can only feebly be translated into words will well up in the soul—desire that sin and evil be ended, and that righteousness might cover the earth as the waters cover the sea, and that God for His own honor and glory might be praised in all. It will be an expression of the love of God which the Holy Spirit sheds abroad in the heart.

The Test of Fellowship

Such a relationship can be entered into only when we have learned to say from the heart, "Thy will be done." It will not be said in the spirit of acquiescence or surrender merely, but with the whole-souled acknowledgment that God is and must always be supreme. Of course, surrender is necessary. Without it the doing of God's will, when it is contrary to our own, will seem to limit and confine. But this is because we look at God's will through the wrong end of a telescope, as it were. When the instrument is turned around, however, the which we see is indescribably wonderful. The Lord Jesus Christ saw the will of God in its fulness when He agonized in the Garden

ethsemane, and so glorious did it appear that he set His face resolutely toward the cross with the words "Thy will be done" on His lips. When our wills are merged with God's, the result will be unanimity of purpose; and fellowship, as expressed in prayer, will be as though God and we were holding a committee meeting to talk over ways and means of effecting our united purpose.

In a large city two linesmen were at work on a busy intersection. One was at the top of a telephone pole, the other was at its base. The latter seemed to have an uncanny instinct for knowing just what his partner overhead needed, for at the right moment he would send up to him by means of a rope the required pieces of equipment. The observer finally noticed that the man on the ground wore

something akin to a radio ear-phone which permitted one ear to give its full attention to what the man above had to say, while the other ear was open to the sounds of the bustling life all around. Those men were partners in an important project. They were in fellowship, and together they got things done. Fellowship, the "plus" element of prayer, is manifested when God and the individual work together in harmony.

Our Saviour, who came to do the Father's will, had constant fellowship with Him. Would to God that Christians everywhere might so hunger and thirst after righteousness, that having fellowship with one another, they might exclaim with John the Apostle, "and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).



PERPETUATE YOUR PREACHING

H. C. LAKE

EVERY preacher devotes considerable time to the preparation of his sermons. But, generally, these sermons are delivered on Sunday and then are soon forgotten. None, however, unless he is a genius, and there are few of those, can digest a sermon which he hears but once. Yet the sermons of every preacher contain many things of value. How can he preserve them so that they will be a constant help to others? The best way is to put at least some of them into print.

Just now I am thinking of a minister of national reputation, who puts all of his best sermons into pamphlet form. One result of his practice, during the war, was to scatter his sermons abroad and greatly enhance his reputation as well as to bring help and comfort to those most in need. Not only does he put his sermons into pamphlet form, but he has already written more than forty books and continues to produce one or two new ones every year. This great pulpit orator did not wield the same influence would be greatly diminished. Of course there are few if any ministers who wish to have all of their sermons in pamphlet or book form, but there are many who could and should perpetuate their usefulness by giving permanency to their best efforts.

Pittsburgh, Pa.

Preachers, even in the smallest churches, can occasionally get into a sermon, a sermonet, some religious maxims or at least one page in the church bulletin for something of lasting value.

The Protestant Church, as a whole, has been especially weak in its use of the printed page. The Protestant publications, with few exceptions, are divided among the denominations and must of necessity be weak compared with those which portray the Catholic faith.

There are many ways in which a minister can perpetuate his preaching or influence—printed sermons, local church publications, printed articles for secular or religious periodicals, more effective use of the local newspapers, preparation of booklets and books. Many preachers should make more effective use of printed matter to counteract the flood of unwholesome propaganda so prevalent today.

With the presses running overtime to turn out Wild West and Detective Stories, Crime Magazines, unwholesome comics, and a plethora of trash, what shall those who are interested in things worth while read? I am not saying that nothing decent is published any more, but the amount of worthy material compared with the salacious matter is insignificant. Look at the newsstands, ten publications of

worthless material to one publication which is worth while.

Recently, I received a communication from one of our well-known Christian publishing houses and the writer reported that "the circulation of most publications in the Sunday School field has been dropping steadily." The influence of indecent literature must be supplanted by something better, and the public badly needs the assistance of every clergyman. Perhaps you have a line which has the dynamic power of "Give me liberty or give me death!" Perhaps it is a sermon in a paragraph such as that of Henry Van Dyke:

Four things a man must learn to do
If he would make his calling true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust his God and heaven securely.

Remember that anything of value which gets into print reaches more people and continues to reinforce any spoken word which may have been forgotten.

Some of our greatest books have been written by clergymen, but those who write them are all too few. Every clergyman should have a burning desire to broaden his influence for good. Perhaps, you who read this have a message which if carefully thought out and presented in an interesting way would not only influence this generation but generations yet unborn. Your education is superior to that of John Bunyan, yet Bunyan's "Pilgrim's Progress", although written centuries ago, is still alive.

The successful books of today will be the ones which recognize an evil and make the solution of it effective, yet so thrilling and attractive that many will be delighted to have a part in winning a victory for righteousness. If war propaganda can make this evil so enticing, high ideals can be made wisely alluring, if properly and continuously presented.

A book which reaches a sale of a million or more copies is a phenomenon in the publishing world, yet of the few books which have reached this number in the last hundred years, most of them stressed religious motives. "Uncle Tom's Cabin" and "Ben Hur", each had a phenomenal sale while more than twenty million copies of "In His Steps", by the Reverend Charles M. Sheldon have been sold. Some of the novels of Harold Bell Wright, free from the smut and filth of so many of our modern novels, and the books of Gene Stratton Porter, clean and inspiring, such as "Freckles," "The Girl of the Limberlost" and "The Harvester," each had a sale of over a million copies.

Rev. Lloyd Douglas now spends most of his time preaching through print. "The Robe," his wholesome novel centering around the life and times of Christ, has long ranked as a best seller. The novels of Lloyd Douglas, together with the popular works of Rev. Harry Emerson Fosdick, Dr. Clarence E. Macartney, and other writers of like nature, show that people like to read good literature when they can get it.

Just a few examples of our most enduring poetry reminds you that the best of it is based upon the Bible:

Wordsworth's, "Ode to Immortality."
Milton's, "Ode to the Nativity."
Tennyson's, "In Memoriam."
Milton's, "Paradise Lost."

Most of our present day novels need fumigation, but if you do not feel the urge to write a book perhaps the song of a clergyman such as Toplady's "Rock of Ages" or George Matheson's, "O Love That Wilt Not Let Me Go," may inspire you to write another which will live. Perhaps you can write a story which would compare favorably with "The Man Without A Country," by the minister Edward Everett Hale, or essays, the kind that the minister, Frank Crane, used to write for fifty different newspapers.

Doubtless, you have some original poems waiting to find expression,—yes, give us some, clergymen have been a bit weak in contributing their share of good poems to the world.

Of course, we must not forget our preacher poets, Henry Van Dyke, William L. Stidger, and others. Van Dyke's poem, "A Mile With Me," and Stidger's "I Saw God Wash The World," will not soon be forgotten. Some of the poems of these gifted poets will go singing down the ages. The world is longing for more good poetry today and many clergymen can help supply that want and perpetuate their usefulness.

Whatever it is you have burning in your breast, get it into print. Perhaps, it has the power to change a life, just as seven potent words struck home to Charles H. Spurgeon and gave to the world one of its great preachers.

None are better qualified to pull our modern reading matter out of the muck, than clergymen. They are trained in forceful expression, they deal with the mind and with the emotions which are the elements of all great writing, and they are trained to handle human impulses and emotions from a moral and spiritual angle.

If you would like to write for publication, there is no reason why you should not do so. Call at your library and get a Writer's Hand Book. If you do not find one, the librarian will tell you where to get it. This handbook

will tell you how to prepare a manuscript which is inviting to an editor; it will give you information valuable for a writer and will list many of the available markets for manuscripts of every type. Then, too, ask the librarian to give you the names of good writers' magazines

which will help you slant your material according to your market and give you other valuable information.

There are many markets for good manuscripts. If you are painstaking and patient, success will eventually crown your efforts.



ARE MINISTERS LAZY?

AARON N. MECKEL

THE AVERAGE minister is lazy! That bald statement was not made by a minister of his fellow craftsmen; it was made in the midst of a conversation by a laywoman. She continued her indictment as follows: "One finds such mentally groomed and vocationally alert men among physicians, for instance. One admires their precision, their discipline, their sense of competence. In these respects they seem so unlike many of our pastors."

One's first impulse is resentment,—strong resentment,—at such a blanket indictment of one's profession. And yet, is there a modicum of truth in it? Are ministers lazy? There was something in the words of this laywoman, and the manner in which they were spoken that sent one away with the query of the conscience-stricken disciples of Jesus in mind: "Lord, Is it I?" The writer remembers the insistent question that was asked his wife by a Boston census taker. "Yes, I understand that your husband preaches on Sunday; but what does he do during the rest of the week?" And then, of course, my brother ministers will have inwardly rankled at the statement of not a few well-meaning parishioners, "Tomorrow (Sunday) is your busy day, isn't it?", as though week days were vacation days! Just recently, someone mentioned a youth who was considering the Christian ministry as a life vocation, for the reason that he thought it much less demanding than that of law or medicine.

Let's be frank to admit it: Not a few persons consider ours a relatively comfortable calling. We are by and large, our own bosses, and can go and come much as we please. And if there is any least tendency of laziness in us, we can get by—that is, for a time! Granted, we are not thinking now of that little fringe of souls, everlastingly anxious about our state of health, warning us of overwork and wanting

to send us away for a long rest! One can only say, pity the man who takes such counsel too much to heart.

The minister of the Gospel might well give an account of his stewardship; of the time entrusted to him for his task. Here are a few test questions he might well put to himself.

How much time does he conscientiously and deliberately give to the culture of the inner life? To prayer and communion with the Source and Sustenance of his being, to quiet brooding over, and feeding upon the Word of life? Surely, nine o'clock in the morning will find him in his study, with the door shut, and beginning the day with God. Wherever in the day's schedule he may have to hurry, he will bear in mind that "haste makes waste" here. We must get into spiritual focus before we can lead another in the Kingdom of God. The future—at least as far as the ministry is concerned—belongs to the disciplined. "When we read the lives of the saints" says E. Herman, "we are struck by a certain large leisure which went hand in hand with a remarkable effectiveness. They were "never hurried." "They lived in God." (Creative Prayer, p. 28). Yes, our supreme task is to know God intimately as Friend and Companion; only so can we reveal a Sense of the Presence to others.

"Every morning lean thine arm a while

Upon the window sill of heaven, and gaze upon thy God.

Then with the vision in thy heart,

Turn strong to meet the day!"

How does he husband his time with regard to the reading and assimilating of essential books and periodicals? Does the tidal movement of the best thought sweep through him? Is he oriented to the thought and movement of life of his day? Much current reading—as Nels Ferre has said—is a waste of time, is sin. Although many of us may differ as to what

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The Editor's Columns



How Bad Is Bigness?

ELTON TRUEBLOOD'S trilogy which began with *THE PRECIPITANT OF MAN* and closed with the recently published *ALTERNATIVE TO FUTILITY* constitutes a superb orientation course for present-day ministers. The Romans had a word for it—*multum in parvo*, much in little. As a diagnostician the author is tops; as a purveyor of positive prescription he is not so good, though still better than most of those who have essayed the task. His remedy for the spiritual malaise which afflicts our generation consists of the formation of cells by the wholly-committed. Like the "classes" in early Methodism, these would be a spearhead for spiritual advance.

Without doubt that prescription would be good for what ails us, but it is not a panacea. Cell members would also be subject to temptations, especially those of sluggishness and snobbishness, and they would have to face constantly the problem of how to convey their sense of mission to the indifferent. It is not easy for the specialists in this field to give full credit to the larger communions for their outstanding achievements. The various Quaker groups with a membership slightly in excess of 100,000 have done a magnificent work. So also have the Methodists who are eighty times as numerous. The Roman Catholics who outnumber both, have impressed vast populations with the basic truths of Christianity. Evidently both small sects and great communions can serve the kingdom. Size is not a sin. New England churchmen wrestled with this problem two centuries ago and came up with the half-way covenant, which was designed for the benefit of those who were deemed good enough to vote but who were not sufficiently pious to take communion. That middle-of-the-road solution gave effect both to the pleas of perfectionists and the rebuttals of relativists. A couple of years ago the *New York Times* instructed its London office to send a reporter to interview Dean Inge. Eventually the con-

versation veered around to the church. "Oh, yes," said the Dean, "that's the institution where the half-educated preach to the half-converted." Was there ever a neater statement of a commonly observed fact?

The religion of the Quaker is tailor-made. That of Methodists and Catholics reveals unmistakable evidences of quantity production and the assembly line. Some folks are saturated with religion; others are only moistened by it. A little religion is better than none. According to Isaiah, even smoking flax has potentialities.

The cell advocates are also apt to overlook the important contribution which sacramentarian concepts have made to personal Christian life and to community Christian sentiment. Some years ago the writer purposely attended two variant meetings held in the same town on successive evenings. At the first one four thousand people, mostly Roman Catholic, listened to a lecture portraying the life of a great saint; at the second fifteen hundred Communists and fellow-travelers eagerly gathered to have their faith in Marx confirmed and stimulated. The atmosphere of the two meetings was strikingly different. Grace and humility were obviously present among the Christians; they seemed to be wholly lacking among the Communists. Those qualities are indispensable to wholesome and happy living and they may be achieved by way of sacramental observance as well as through preaching or by means of Bible reading, silent meditation and prayer.

In all of these ways the spiritual climate of America has been modified for the better. The barbaric irreligion characteristic of the early 1800's is no more. To work that transformation Divine Providence used chiefly the great communions. Today the popular religion of the country flowers out in fraternal orders, community chests, luncheon clubs and youth welfare groups. Churchmen take a prominent part in the management and support of all of them. They are distinguished by a belief in God and immortality, a respectful attitude toward the

ble and the church and by the practice of christian charity. Without them the unprecedented outpouring of goods and funds for overseas relief seen in the past few years could have been impossible.

There is evident need both for the small groups which bid selected souls to find and follow the path to perfection, and for large churches which "step down" the current of divine power till the little wires can carry it. And only the latter can furnish the former with an ample and continuing supply of likely raw material!—*Edward Laird Mills.*

The Matter of the Manse

MANY a minister who is proud to show visitors through his church would long hesitate before showing them through the parsonage. This is true not because of neglect on the part of the occupants so much as neglect on the part of the parish, or if there is one spot, in the physical layout of a parish which has been largely left to shift for itself, that spot is the parsonage.

Last month *The Expositor* carried an enlightening, but none too bright a survey summary of the Rural Parsonage, by Prof. Ralph A. Felton, of Drew Seminary. From his hands now comes a 112 page report on the findings of his extensive survey. The picture it presents of the rural parsonage is equally true of the urban, for too long have our church members been more concerned about the line and appointments of the House in which they meet, more than of the house in which their minister lives, even though the latter bears as directly upon his parish success and achievements as the former.

This month's cover picture is one of an attractive Rural Parsonage. It is not elaborate, but it is charming, a manse of which any parish could be proud and in which a minister would be glad to live. In that the plans for this home are available from the Department of Church Architecture, Baptist S. S. Board, Nashville, Tennessee, and have been used in the erection of a number of identical parsonages, the picture needs no specific identification.

The day is long gone, in town or country, when the parsonage is something for which both pastor and people must apologize. Having merely a roof over their pastor's head is the beginning, not the end, of a people's obligation, for the type of home in which a minister lives has more to do with the breadth of

his service and accomplishment than any one other physical item.

The result of the survey of almost 1200 parsonages located in 47 states and a dozen denominations is enlightening. Countless suggestions of highly practical nature are made covering not only the building of new but the improving of old parsonages with many photographs and architects plans. The pamphlet should be in the hands of every parish building committee. It costs forty cents and may be had by addressing Dr. Ralph A. Felton, Drew University, Madison, New Jersey. Ask for The Home of the Rural Pastor. The city pastor will find it of value, too.

Of such importance to the welfare of a parish is the too frequently forgotten manse, *The Expositor* is happy to set aside the lesser matter of precedent in this case and note the Felton survey editorially.

Minority or Majority?

FROM a trim little "House-Organ", recently come to my desk, I read this, under the caption, "The Present Minority." "We shall mention no names, but we have noticed that several current advertising programs of national advertisers are in for a severe drubbing by the men who make advertising their business. If the truth were known, we have added our own opinions to others, and we shall be frank enough to admit that what we had to say would not have made us popular with the creators of those programs.

The programs we speak of seem to be composed of advertisements whose themes are worse than deliberate lies because they are incredulous exaggerations of the truth. They seem to us, furthermore, to be more dangerous than lies because they are so diabolically clever that no one can point to any particular statement they make and say: "That is a lie!" If this could be done, there would be more hope because the proof of a lie is sufficient to have such advertising curbed.

"It is as incredulous to us as these advertisements must be to the people who read them—and as they so obviously are to those who criticize them—how these messages get finally into the magazines. To think of the people who think about, who study, who see and read such advertisements before the public gets them—contact men, company executives, copy chiefs, copy writers, compositors, proofreaders and publishers' executives—and to think that not one of these people has the temerity to con-

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THE CHURCH AT WORK



Audio-Visual Studies

The publication of *Audio-Visual Studies* in the Life and Teachings of Jesus, developed in Experimentation by Harry J. Kreider, Ph.D., is announced by Carroll Good, Inc., 17 Park Pl., New York 7, N. Y., the first unit to be ready October 1, \$1.00 a unit.

Ten units are in preparation, four lessons to the unit, each unit complete in itself; each unit is readily adaptable to local conditions and equipment, and can be expanded; each unit is thoroughly prepared, to give the teacher confidence in this new method of instruction.

Dr. Kreider tells the teacher what to aim for in audio-visual teaching; how to use films and recordings effectively; how to conduct lively class discussion. The lessons are designed for use in Weekday religious education, Sunday Schools, youth discussion groups, and young people's meetings.

The outline of Unit 1, in four lessons, on "God's Unlimited Forgiveness" is based on Jesus' parable of the Forgiving King, with detailed plans and instructions to make the lesson of the parable understandable to the class or group.

Address inquiries direct to the publisher, Carroll Good, at above address. If you include the name of *The Expositor*, month and page number, in your inquiry, your inquiry can be cared for promptly by referring to the above outline.

Family Loyalty; Group Loyalty

Two mothers of small children were recently described by a newspaper reporter, as "standing before a window watching a group of small-fry at play in the yard. A small boy began tormenting wee-Sally, and her young brother promptly joined in the fun. The mother watched silently for a few minutes, then called out: 'Remember, O. F. S. T.' Abruptly wee-Sally's brother changed sides, sticking up for his little sister."

"What in the world are the magic letters, O.F.S.T.?" asked the neighbor. "That is our family 'call to arms'", explained Sally's mother. "The letters stand for 'Our Family Sticks Together!'", and the letters have a real meaning to every member of our family." The reporter added, "If a family is going to have a slogan that sums up their attitude toward each other, it couldn't do better than to adopt the letters O. F. S. T., and actually it's as good a slogan for the grown-ups of any family, as for the children."

A thoughtful reader can sum up countless reasons for adopting this slogan, by remembering that it would keep a wife and husband from criticizing each other; from criticizing their in-laws; children from criticizing their parents. The reporter concludes by saying: "The Family that puts up a united front to the world is a *strong family*. The way to develop such family loyalty in children is to teach them, when they're *young*, that in any and all circumstances 'Our family sticks together!'"

Family loyalty is readily adapted to include group loyalty as children grow in experience, and widen their activities to include group association in school, Sunday Schools, and Church life. Many congregations would profit by adopting the slogan, "Our Church-family sticks together!"

52 Bible Stories Dot-To-Dot

Dot-To-Dot picture-puzzle sets made available through Standard Publishing Company, Cincinnati, and used widely throughout the country, now have a new family-member, title, "52 Bible Stories", by Ruth Pistor. The publisher tells us this has two new features: a "puzzle" feature, and the "story" feature, both designed to appeal to children in homes and Sunday Schools.

Standard Pub. Co., address in every issue of *The Expositor*, will be glad to answer questions about the series, including prices.

Youth Fellowship Kit

Ministers in every part of the land are familiar with the excellent program material for young people found in *The Society Kit*, made available by Westminster Press to group leaders.

Volume 6 in the series is now ready, under the name "*Youth Fellowship Kit*" and has 256 pages of—

Discussion Topics

Year-Round Program Suggestions

Arranged in sections, A. B. C. D., outlined in detail in the first few pages. Any minister, or leader of young people, once having the "KIT" as a basis for a constructive program will not do without it, and orders should be placed NOW while the books are available. Edited by Clyde Allison, price \$3.00, available from Westminster Press, 900 Witherspoon Bldg., Philadelphia 7, Pa. (Mention issue and page number.)

Christmas Candlelight Service

A beautifully printed, 4-page program, "*A Christmas Candlelight Service*," including the titles and words of Carols, is available by writing to Carroll Good, Inc., 17 Park Place, New York 7, N. Y. Write for quantity price, or catalog, giving this page number.

People Are Like Numbers

A play in one act, "*People Are Like Numbers*"; by Frederick H. Coe, 25 cents a copy, free with one copy of *Youth Fellowship Kit*, vol. 6, is available from Westminster Press.

Learning to Speak and Write Correctly

Dr. Norman Lewis, New York City College, teaches his classes in 16 hours. His book, "*How to Speak Better English*" gives his entire course. Anybody can learn perfect English grammar in two weeks, yet 846 out of 849 average people tested made seven errors in the use of lie and lay. —*Albert E. Wiggam*.

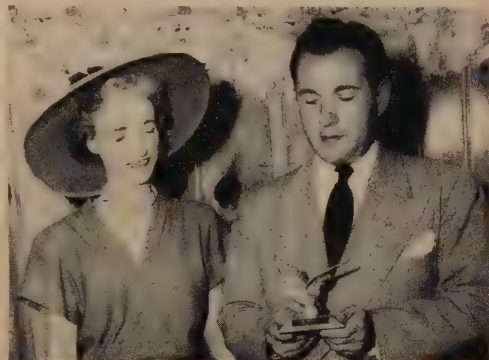
Universal Bible Sunday December 12, 1948

Advance copy of the Scripture selections for the 5th Annual World-wide Bible Reading, Thanksgiving to Christmas, has been mailed to many thousands of ministers by the American Bible Society. The theme, "*The Book of All Nations*", is used in the publicity aids referred to any pastor, merely for the asking.

Universal Bible Sunday falls on December 12, in the middle period of the Bible Reading season, and will be observed by many nations throughout the world.

"My Name Is Han" Wins Protestant Film Council Award

Presentation of the annual award of the Cleveland Film Council for the best motion picture with a religious theme produced during the past year was made by Virginia Beard of Cleveland, President of the Council and head of the Film Bureau of the Cleveland Pub-



Virginia Beard, President of the Cleveland Film Council, and head of the Film Bureau of Cleveland Public Library, presents film award to Paul F. Heard, Executive Secretary of the Protestant Film Commission, for the prize winning film, "*My Name Is Han*."

lic Library, to Paul F. Heard, Executive Secretary of the Protestant Film Commission, Nasour Studios, Hollywood, August 20, 1948.

The prize winning film, "*My Name Is Han*," was filmed entirely in China with a Chinese cast, telling the story of rehabilitation of a Chinese family after the war, as a result of Christian Missions.

The Protestant Film Commission is the official motion picture agency of 19 leading Protestant denominations; its purpose two-fold—to produce films on religious and educational themes for non-theatrical as well as theatrical distribution, and to encourage the industry in producing films of entertainment on moral and religious subjects.

"*Beyond Our Own*" was the first production of the Commission, followed by "*My Name Is Han*." Another production is under way on Christian Missions in the Orient, a feature-length picture of a Japanese family in the post-war era, and there is promise of a considerable program of pictures, reflecting constructive Christian thought and ideals.

Christmas Parcels to Children Overseas from Boys and Girls

November 1, 1948, is the date suggested as the "dead-line" for Gift parcels to reach the Church World Service Committee, 214 East 21st Street, New York 10, N. Y., so they may arrive overseas in time to be distributed in 15 countries by December 15, which is "The World Christmas Festival."

The idea is not a new one. It is the outgrowth of the sponsorship of Christmas Packages to Children in Foreign Lands by several nationally recognized organizations, now merged into one. Funds for overseas shipment should accompany each gift. Information concerning the project may be secured at above address. Please include the name of *The Expositor*, and page number of this item, in your request, for identification.

The Upper Room

Radio Programs, especially designed for young people and FAMILY listening, sponsored by The Upper Room may well be brought to the attention of local congregations in every part of the land. The script is written to point up moral and spiritual values, the presentation is excellent and of high dramatic quality, and is worthy of the support of every Christian citizen.

Your local radio station announcements, or published programs, will give you the days and hours of these highly desirable radio programs, or you may secure information direct from the Department of Public Relations, The Upper Room, 1980 Grand Avenue, Nashville 4, Tenn., indicating the hours for "Tuning in" on these broadcasts in your specific locality.

Expositor readers, who have not placed their names on the mailing list for "News from The Upper Room" above address, will find the 4-page paper inspiring, news worthy, and informative on matters in which ministers are interested. If you have not had the edition containing the "13th Birthday" story, "Looking Backward 13 Years, ask for volume 6, number 3, published in March, 1948. The story of achievement, all within the realm of "sending forth the Word to men in all the earth" will become a part of a minister's thinking from the time of reading it; it will become a part of his preaching-teaching-pastoral planning and work, since the leaven of true evangelism is there, and will not be put aside.

Give Youth a Chance

In his plea to give youth a chance in the job of making democracy work, Dr. Alonzo F. Myers, director of the Division of Higher Education of New York University, addressing a young adult-education conference at Chautauqua, N. Y., listed five recommendations:

1. Establish a young adult-education bureau in the education department of every state.
2. Set up training courses for leaders of young adult civic groups.
3. Recognize the plan and movement nationally.
4. Enlarge the present state and regional administrative setup.
5. Close cooperation with the United Nations Economic & Social Council for better understanding of world problems and needs.

Other prominent speakers at the Conference emphasized the lack of experience in young adult life, "because young adults have not been invited to share in community activities." "Closed doors faced by civic-minded youth so far as government at work and learning its operation is concerned."

"Greatest Story" Broadcasts

The American Broadcasting Company resumed the broadcasting of "The Greatest Story Ever Told" on Sunday, September 12, at 6:30 p.m., with the Biblical drama, "Of Such Is the Kingdom," Mark 10:14-15, "Suffer the little children to come unto me . . ."

The second program, September 19, "Men With the Mark," Luke 6:38 and the parable, "The seed is the word of God," like earlier broadcasts of this dramatic and acceptable radio creation, was offered with symphony orchestra and choir background. The opening and closing musical selections, so acceptable to the listening audience, are to be continued.

Fulton Oursler is the creator and originator of the series, "The Greatest Story Ever Told" the script is written and directed by Henry Denker; William Stoess is musical director.

All broadcasts of the series are heard throughout the world, being beamed by short-wave to 57 countries on all continents. Recordings are available for schools, churches, group and institution use on public address systems, and for class study periods. A list of available recordings may be secured from—

American Broadcasting Company,
Recording Division,
New York, New York.

(Mention of *The Expositor* and page number will insure identification and prompt attention to requests).

"Thy Word Giveth Light"—16MM Kodachrome Sound Motion Picture

"Thy Word Giveth Light," a sound motion picture in 16MM kodachrome, made primarily to be shown in Churches, is available through the courtesy of the American Bible Society, Bible House, 450 Park Ave., New York 22, N. Y. The film tells the story of the Society's program of supplying embossed Scriptures to the blind; the father of a serviceman blinded during the war tells the simple yet dramatic story of how his son found his way back to a useful life through reading the Braille Bible, and appeals to the audience to help the Society to extend its program.

The film is reported well received by preview audiences, requires 20 minutes for showing, makes a direct appeal for gifts to assist in the Society's work, descriptive matter is available, and film may be secured by agreeing to make up an offering for the Society at the time of showing, OR a service fee of \$5.00, plus transportation costs may be paid, if preferred. (Please mention this item in *The Expositor*, including page number, when writing for the film, or information regarding it.)

Sixth Annual Psalm-Tune Competition

Monmouth College announces the J. B. Herbert Memorial Psalm-Tune Competition, with a prize of \$100.00, for the best setting of a prescribed metrical version of Psalm 90 in four-part harmony for congregational singing; open to all composers and closes on February 28, 1949. The Text and information will be sent on request, mentioning this issue and page of *The Expositor*, addressed to Thomas H. Hamilton, Monmouth College, Monmouth, Ill.

The primary purpose of this competition is to call attention to the undying beauty of the Psalms as an inspiration to worship.

Snow Held on Christmas Trees Through Use of Plastic Adhesive

A new liquid plastic resin *adhesive* designed to adhere white or colored cotton, rayon or wool flock to irregular surfaces, such as Christmas trees or branches of natural or artificial foliage, called Paisley Flock Cement, No. 3125, is available in quart, gallon, or more, at your local dealer, or the manufacturers, Paisley Products, Inc., 1770 Canalport Avenue, Chicago 16; and 630 West 51st Street, New York 19.

The adhesive is dilutable with water;

amount of dilution depending on the coating method employed,—hand brushing, spray guns, or dipping—and forms a tacky film on the branches a few seconds after application, when



SNOW held on CHRISTMAS TREES through use of plastic adhesive

flock is dusted or blown on the coated areas, the excess shaken free. When dry, the adhesive holds the flock with a flexible and non-crystallizing bond, and many novel and beautiful effects may be produced through the use of various colors available,—white (natural), red, blue, or green, with combination color tints on special order.

One of the most popular uses of the adhesive is in preparing Christmas decorations in homes, display windows, bazaars, Sunday School rooms, Churches, and Church social rooms.

World Order Day, Sunday, October 24, 1948

The observance of "United-Nations-Day" on October 24, annually, is suggested by the United Nations' General Assembly, marking the anniversary of the establishment of the United Nations. Its aim and purpose is to "make known to the peoples of the world the aims and achievements of the U. N., and to give support to the efforts of the organization."

"A Message For World Order Day" may be secured in four-page form, from the Federal Council, Dept. of Intern'l. Justice and Goodwill, 297 Fourth Ave., New York 10. The

text of the message will be released to the nation's press a week prior to October 24.

The Preacher and His Voice

There is great need for proper and adequate voice training for our ministers. The training isn't something that can be put on or left off at will. It is a vital part of life, with no other organ can one show so many and varied shades of meaning as with the human voice.

The teaching of this subject is more difficult than that of any other in the whole college or seminary curriculum. The acquisition of a continually finer, sweeter, and more dynamic voice is far more difficult than the acquiring of the knowledge of Hebrew or Greek.

The study of any other subject in the curriculum of any seminary may be pursued without any thought of character development. In fact, one may acquire the rudiments of the Hebrew language and at the same time lose his patience and forbearance. The knowledge of New Testament Greek or any other subject may be achieved while one's real character does not receive one iota of development. In fact, it is possible to pass all the literary courses with high grades, with the commendation of the entire faculty, and with the approval of the student body; and at the same time to develop a spirit of pride, arrogance, self-importance, and stubbornness that belies the whole spirit of Christianity. The more one seeks to camouflage this with his voice, the more he reveals the lack of unity in his whole life. Unconsciously the voice and the bearing speak the truth to the audience. Many public speakers do not realize that voice, bearing, and attitude often give the lie to every word that is spoken.

Truth and correct voice training must take into account the whole personality. There can be no deep abiding improvement of the human voice that does not have back of it an improvement in character and life. Before harshness is removed from the voice, it must be removed from the life. If sweetness, mellowness, and compassion are to be a permanent part of the voice, they must become abiding qualities of the every day life. If every note of the speaker's voice is to carry the message of sincerity, then the texture of the speaker's muscles, his sinews, and the very fiber of his being must throb with this same note. When our schools secure men with ability to teach this subject we shall not only have preachers with better voices, but we shall have preachers who are better men.—C. B. Jackson, Greenville, Texas, in *Western Recorder*.

The Inglenook Cookbook

A volume dedicated to better homemaking, 323 pages of recipes, instructions, tables of weights, degrees for baking, well indexed, published by Harper Brothers, price \$2.00, who says, "This compilation of 1500-plus recipes is more than a book of cookery. It is a guide to virtually all home food problems, a directory of hospitality secrets, and easy teacher for beginning homemakers."

Here is a suggestion for a lasting and worthwhile gift to any bride; a gift destined to become a part of the everyday family life. The publisher emphasizes that "No recipe in the volume requires the use of wines or liquor." Examine this volume at your local book store, and place it on your list of suggestions for "Gifts to Brides."

A "Holly Berry Sale"

Using this intriguing name for advertising a "sale" or "bazaar," a group of women offered their wares under such "new-look" banners as these—

Accessories for Daintiness
Kitchen Glamour
Attic Trunk
Linen Closet
Sweet Tooth
Lilliput Land
Baker's Oven
Christmas Fluff
Pantry Shelf
Refreshments

Object! Raising funds, and it is reported a success. Why not pass the idea on to the group in your local church?

Jesus Only

Jesus only—The only begotten Son of the Father.

Jesus only—Son of God and Son of Man.

Jesus only—The beloved Son in whom God is well pleased.

Jesus only—The Lamb of God, which taketh away the sin of the world.

Jesus only—Came to seek and to save that which was lost.

Jesus only—The Friend of sinners.

Jesus only—Through whom we come unto the Father.

Jesus only—For there is none other name under heaven given among men whereby we must be saved.

sus only—In whose name our prayers are heard.

sus only—Gave Himself a ransom for all.

sus only—Gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

sus only—Loved the Church and gave Himself for it: that He might sanctify it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

sus only—Has authority to say, Go, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

sus only—Can promise, Lo, I am with you always, even unto the end of the world.

sus only—Can invite, Come unto me all ye that labor and are heavy laden, and I will give you rest.

sus only—Sitteth at the right hand of the Father from whence He shall come to judge the living and the dead.

sus only—Can utter the words, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

—*Epiphany Call, Milwaukee.*

Ministerial Mistakes

The Presbyterian Magazine is credited with publishing an article, the above title, signed by a Lay Leader. A copy of the article, coming into the writer's hands, indicates that the article is well worth reading and thought. It may be secured in your local library, religious periodical section, or your local pastor of the Presbyterian Church may have it.

This article is written from a constructive point of view. We quote part of the author's remarks:

"I am a Presbyterian. I have been for many years. For over 30 my husband was an elder and clerk of the session . . . We were in on all the secrets of the church, most of the trials of the pastors and of the people . . . I have been under the ministry of 10 godly men and have honored and loved every one. We have

always been close friends. I have felt heartaches over circumstances which could have been avoided if the pastor had been a little wiser, more sympathetic and considerate, less selfish, and more understanding of others.

"This story has nothing to do with the preaching, and nothing to do with the prerequisites for entering the ministry. It has to do with things that on the surface seem trivial but are important if harmony is to prevail and the work carried forward.

There are statements on—

Mannerisms

Heads Down

Loyalty

Too Little—Too Much

Lack of Tact

When Criticisms Come.

Good Neighbor Fair

A group of advertising women, faced with the need for raising funds, chose the above name for a "needle-craft" bazaar to be held early in December, with plans well under way at this time. A "Good Neighbor Fair" might include anything from garden produce to baked dishes, pot-holders to small items to be used as gifts by purchasers. A men's group could use the title as a money-raising idea.

Good Manners in Church

Little things are often important. If some of the points listed below are overlooked now and then, no serious harm is done. But one who observes these simple rules of good manners in church may be considered a courteous and thoughtful person.

Come to church a little early. Be in your pew ready for worship when the service begins. The first hymn is as important as the last.

Men always remove their hats when entering the church. Women should always wear hats in church. These are traditional expressions of respect.

Go forward. Leave the rear pews for strangers, parents with small children, and any who come late.

Move over. Even if you don't mind having people crawl over you, don't force them to this discomfort. Move in from the aisle to leave room for others.

Eyes front. You are a worshiper, not a news reporter. Wait until after the service to see who came in late.

The organ prelude is not an occasion for sociable conversation. Following your silent

prayer after taking your place in church, look over the program for the day, find and read the first hymn, and otherwise prepare for worship.

Assist others. Share your book when necessary. Help those who are less familiar with the service, the children and strangers.

During the administration of the Holy Communion do not whisper with your neighbor. Spend the time while others are going to the altar in meditation or in reading hymns and prayers in the Common Service Book.

Take care of your Service Book. Refrain from creasing pages, and do not leave miscellaneous papers between the pages. Do not drop the book into the rack with a bang during the singing of the last verse of the last hymn.

Greet strangers after the service. They are guests. Introduce them to the pastor, and ask them to come again.

And one more thing, not a question of manners but of the proper form of speech: Call the minister *Pastor*, not *Reverend*. "Reverend" is an adjective, not a title. In addressing a letter you may write "Rev. John Miller" or "The Rev. John Miller." In very formal speech one may say "Rev. Mr. Miller" or "The Rev. Mr. Miller." Use either the word *Mister* or the given name after the word *Reverend*. Such use is rather clumsy in ordinary conversation.—*The Epiphany Call, Milwaukee*.

100 Things You Should Know About Communism in the U.S.A.

To answer the many questions American citizens are asking about communism in the U.S.A., a pamphlet entitled, "100 Things You Should Know About Communism in the U.S.A.," has been prepared and released by the Committee on Un-American Activities, House of Representatives, Washington, D. C. It was announced as the first of a series of five pamphlets by this committee, and although at times some matters are oversimplified, on the whole, the information it provides is accurate and sufficient.

A newspaper reporter, commenting on the pamphlet, says, "Professors in this country get excited when anyone criticizes any one of them, and this is particularly true of American Communist and fellow-traveler professors who are strong on 'academic freedom,' so the pamphlet deals with it in this way:

"18. Could I teach what I please with 'academic freedom'? A. You would teach only what the Communists authorize you to teach.

You would be asking for jail or death to try anything else. After citing more illustrations from the pamphlets, the comment concludes:

"There was a time when many Americans believed that the Dies and Thomas Committee were exaggerating the dangers of Communism in the U. S. The Dies Committee came into existence 10 years ago and the Thomas Committee is its successor. The espionage stories now being published everywhere were first made available to the Department of Justice by the Dies Committee in 1941. It is time for every citizen to know what it is all about; the data can be secured in the pamphlet named above."

As leaders of young people, we can do them a good turn by making this pamphlet available to them.

Making a Go of Life

This is the title of a pocket-size volume by Roy L. Smith, Editor of *The Christian Advocate*, published by Abingdon-Cokesbury, \$1.00. The subtitle, "Daily Guidance in Purposeful Living," will indicate its purpose, and may be used for daily readings by the individual, or in groups. It is arranged for daily inspiration on a 48-week schedule. Few will put this book aside; after once permitting themselves to read a few of its pages; for example, anyone coming upon the week's series on the general theme, "Freedom Involves Responsibility" would be impelled to read these seven meditations, and would likely re-read them many times.

Is This a New Evangelism?

In view of coming "membership" plans, for both Churches and Sunday Schools, an article by Harry C. Munro, Prof. of Religious Education, Brite College of the Bible, Texas Christian University, Fort Worth, Texas, entitled "Is this a New Evangelism," page 16 of International Journal of Religious Education, July-August 1948 issue, will offer inspiration, and practical suggestions that focus new light on the whole plan for re-enlisting acknowledged Christian people in active church work.

Dr. Munro's emphasis on "Responsibility Lists" will make the reading of this article helpful to any thoughtful minister. If your local library or local pastors' group does not have the issue, send 25 cents to The International Journal office, 203 No. Wabash Avenue, Chicago 1, Ill., for the above named issue.

Power Equal to Your Tasks

Do not pray for easy lives; pray for power equal to your tasks. Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks.*

A Dozen Hints on How to Worry Scientifically

1. Never worry over rumors or what "they" say. First, get the facts.
2. Know definitely your worry problem. Write it down. Face it.
3. Worry about only one problem at a time.
4. Set a definite day, afternoon, or night for worrying.
5. Never worry in bed, in the dining room, living room, or at church.
6. Select an air-conditioned room. Lean back in an easy chair.
7. Set a time limit. If you must go beyond it, give yourself credit for time and a half.
8. Never worry with a frowning face. Smile, sing or whistle.
9. Never worry when you are tired, sick, angry or depressed.
10. Never worry while working, playing, visiting, shopping or gossiping.
11. Two times never to worry: (a) when you can help the situation; (b) when you cannot.
12. Never worry alone. Take it to the Lord (see Prov. 25:15 Phil. 4:6).

—J. R. Grant.

Closing Benedictions

One hundred Closing Benedictions, selected from the Holy Scriptures, by Rabbi Abraham J. Feldman, D.D., may be secured from Bloch Pub. Co., 31 West 31st St., New York 1, N. Y., paper 7 x 5½," 75c. Dr. Feldman says: "Over a long ministry, I have observed that each minister has but a few verses which he habitually uses on such occasions, and it occurred to me that there are many more Scriptural verses which could be used . . . accordingly, I have selected 100 such passages . . ."

Experienced ministers will recognize the truth of Dr. Feldman's observation that "a few verses are habitually used" and will find

inspiration in the 100 passages here available. Please send fee with order, giving month of publication issue, and page number.



Rev. John B. Oman, D.D., before the microphone of the local radio station of Ocean Grove, New Jersey. Dr. Oman is the originator of the "Radio Communion Service" described on page 401 of the September, 1948, issue of *The Expositor*.

A MORNING PRAYER

*Lord, show me what I ought to do
As through this day I go.
That pathway that I ought to take,
Lord, teach me now to know.*

*Lord, show me how I ought to pray,
For pray to Thee I ought—
To seek, to find the gift of life
Thy Son, our Lord, has brought.*

*Lord, show me how I ought to speak
To others, every day.
The words that Jesus often spoke
Cause Thou my lips to say.*

*Lord, show me how I ought to serve,
For I would serve Thee well.
Use Thou my hands, my feet, my all
The glory now to tell.*

—WALTER R. YOUNG.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

—Melancthon



THE PULPIT



THE GOLD OF THAT LAND

CLARENCE EDWARD MACARTNEY

"And the gold of that land is good." Gen. 2:12.

THERE is a sentence which is pure gold! It is one of the most musical verses in all the Bible. So far as literary merit is concerned, I would as soon have written that sentence as any sentence in the Bible. But it is not the beautiful word phrasing of it that we are thinking about this morning, but the truth which, in a figurative way, it proclaims, that is, the satisfaction of the Christian life. "The gold of that land is good."

Once on a summer's day I saw in the State House at Jackson, Mississippi, an old rusty breast plate and halberd. They were the relics of the first expedition of the Spaniards in the Floridas. The lure of gold drew them to that fabled shore, where they found only monotonous stretches of sand, melancholy fir trees, venomous reptiles, poisonous insects, malarial savannahs, wild beasts and wilder men. Those hapless Spanish adventurers, wandering through the swamps and jungles in their heavy armor, now in despair, and now feverish with hope because of some new rumor of gold to the west, feverishly seeking the yellow metal, which so often strikes men blind when they find it, are a parable of life.

In a certain sense, all men are gold hunters, argonauts. They seek the gold of happiness and content. The pathos of life is that men seek for happiness and satisfaction where they can never be found. The Spaniards who followed Ponce de Leon toiled through wilderness where no gold could be found. Men are as ignorant of moral geography as the Spaniards were of physical geography. They struggle on in their quest for the gold of happiness, ever seeking, never finding, ever disappointed, ensnared by the pestilential passions that rise out of the low places of human nature,

deluded and deceived by the mirage of their imagination, tracked by remorseless misfortune, till death puts a "thus far and no further" to their journey.

The Gold of Its Way of Life

That name, "The Way" "This Way," is the oldest and greatest and most significant name for the Christian Church. The disciples were not long in showing that the Christian way of life was a new and different way. Christ, it is true, confirmed and vindicated the moral law of the Old Testament; but He gilded it with His own beautiful truth and example and illustration, until it became like apples in pictures of silver.

None ever kept, or tried to keep, the law of the Christian life, and found that it was not good. None ever walked the way of Christian Life and found that it led to unhappiness. In our fancy let us imagine a man on whose head now is the hoar frost of age, and who has seen much of life, experienced its joys and sorrows and disappointments, learned something of its realities and shams, returning to visit on a summer day the Church of his childhood. Time has scattered the congregation which had once worshiped in the Holy House, and the family that had once filled that pew. Outside, under the trees, in God's acre

*"The mossy marbles rest
On the lips he used to press;
And the names he loved to hear
Have been carved for many a year
On their tomb."*

Like many another, no doubt, there have been times when he sought first not the Kingdom of God and its righteousness, but other things. But now ask him to tell you which is the true and divine order? Will he say that the precepts of the Kingdom of God are not worthy of the high place given them? That they have proven false in their promises and

First Presbyterian Church
Pittsburgh, Pennsylvania

le in their warnings? Or, will this be the verdict of the years of his experience—"The statutes of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold. Moreover by them thy servant warned, and in the keeping of them there is great reward"?

When he felt the sentence of death in him, Mr Walter Scott summoned his son-in-law and biographer Lockhart. When he came into the room, Scott said to him: "Lockhart, I may have but a minute to speak to you. My dear fellow, be a good man. Be virtuous, be religious; for nothing else will give you any comfort when you come to lie here."

The gold of the Christian life is good also in its influence on other lives.

In "Old Curiosity Shop" Charles Dickens creates one of the fairest of all his characters. So innocent, so frail, so helpless, Little Nell was apparently unfitted for the rough journey of this world, with its snares and delusions, its pains, brutalities, and sensualities. Yet the mild creates a world of happiness and peace wherever she goes. Among vagrant showmen, gypsies, peddlars, gamblers, bargemen, furnace-men, canal men, Nell passes unhurt, untainted, unscathed, happy and content in her life of Christian love. She demonstrated not only the practicality, but the blessedness of the Christian way of life. "She was dead. Dear, gentle, patient, noble Nell was dead. Where were the traces of her early cares, her sufferings, and her fatigues? All gone, and still her former self lay there unaltered in this change. Yes, the old fireside had smiled upon that same sweet face. It had passed like a dream through haunts of misery and care. At the door of the poor schoolmaster on the summer evening before the furnace fire, upon the cold wet night, at the still bedside of the dying boy there had been the same mild, lovely look. So shall we know the angels in their majesty after death." Truly the gold of the Christian life is good!

The Gold of Its Friendship

The highest friendship is a trinity—you, your friend, and Christ. Over every other friendship, no matter how choice and beautiful and true, there falls a shadow of separation and aloofness. Christ makes great differences and separations in this world, as well as in the world to come. But when souls that believe in Him love one another, then friendship takes her golden throne and waves her magic sceptre. A common friendship with Christ binds even strangers together. Here are two men in the same pew in the church this morning. They

have never seen one another before—utter strangers—yet if they are both true Christians their best friend is Christ, and at the close of this service those two men can turn and shake hands with one another and say, 'I have never seen you before, I have never heard of you before; and yet we have an introduction to one another and a common interest in one another because I have learned that my best Friend is your best Friend too.'

Just as we sometimes take for granted the friendship of our best earthly friends and do not think much about it so I fear it often is with the divine Friend. Yet what a Friend we have in Jesus! There is a Friend that sticketh closer than a brother. He will go where none other dares to go. His friendship is unchanged by your faithlessness or neglect or injury.

*"One there is above all others
Well deserves the name of Friend.
His is love beyond a brother's
Costly, free, and knows no end.
They who once His kindness prove
Find it everlasting love."*

The Gold of Forgiveness

The greatest thing in the friendship of Christ is what He does for us as sinners. Human faults and transgressions have a natural tendency to cool the warmth of any earthly affection or friendship. Yet it is just here that the divine Friendship shines at its best. "God commendeth His love towards us in that while we were yet sinners Christ died for us." Where life's need is greatest there the gift of God is the richest. The great project and achievement, before which we can only be silent, lost in wonder, awe, and praise, is that act of divine justice and mercy whereby God was in Christ reconciling the world to Himself.

In that reconciliation Christ, our Redeemer, pays our debt, lifts our burden, receives our sentence, and so brings us to God. It is as far beyond human ability to achieve as beyond human fancy to imagine. To me, and I hope to you, this will always be the great thing. When you so think of Christ and Christianity you are in good company, too: the company of Isaiah—"He was wounded for our transgressions and bruised for our iniquities"—the company of John the Baptist—"Behold the Lamb of God that taketh away the sins of the world"—the company of St. Paul, "Christ died for our sins according to the Scriptures"—the company of St. John—"The blood of Jesus Christ His Son cleanseth us from all sins"—the company of the innumerable company who gather about the throne and praise the Lamb

slain from the foundations of the world. If that is your faith, you have something about which you can sing. The gold of that land of forgiveness is good.

The Gold of Its Hope

In the museum of Constantinople, and once the many chambered palace of the sultans, you can see one of these beautiful sarcophagi which were the glory and triumph of ancient art. It is adorned with striking and beautiful reliefs. On one side the hounds and the huntsmen are in full cry after the lion or the boar. On the other side the Macedonians are battling with sword and spear and lance with their Persian or barbarian foes. If a great man deserved a great sarcophagus, certainly the man whose body reposed there had a worthy tomb. It is said to have been the sarcophagus prepared for Alexander the Great. According to the tradition, when Alexander died at Babylon, he gave instructions that when he was laid in his sarcophagus his hands should be left protruding from either side, to let men know that he who conquered the world and ruled all lands could take nothing of his wealth or power or splendor with him.

We brought nothing into the world and it is certain we can take nothing out of it, not a thing, not a coin, nor a bond, nor an acre, nor a home, nor a garment, nor a jewel, nor a book—nothing. And here is the tragedy of those who in this life, as Job said he did not do, have "made gold their hope;" here they are about to start on the longest of all journeys, and nowhere will this world's money or gold be accepted on that journey.

*"The worldly hope men set their heart
On, turns ashes; or anon,
It prospers, and like the snow,
Lighting a little hour or two
Upon the desert's face, is gone."*

In the things of this world experience worketh disillusionment and disappointment. When we take our place upon the reviewing stand, we see how the world can offer us no solid and abiding hope. But in the land of Christian faith, there is gold, "and the gold of that land is good." Here experience worketh hope, and hope maketh not ashamed. In contrast with the departing and dying hopes of this world, God in Christ hath begotten us unto a Living Hope.

That's the strange, but universal, fact about all the things of this life. They all have this peculiarity about them—there comes a time when they are done, they are finished with a

slab, an epitaph. But in the land of our Christian faith, we deal with things that are ever new, never done, but always beginning.

Such, then, is the gold of our Christian faith. These great promises are assured to us by the grand facts and sublime truths of the Christian revelation, the love of God, the Incarnation of God in Christ, the Death of Christ upon the Cross for our sins, His Resurrection from the dead for our justification, His Ascension into Heaven, His bestowal of the Holy Spirit, and the hope of His coming again in power and glory to reap in a redeemed humanity the harvest that He sowed in Calvary.

This is one investment that I can urge upon you. Would you like to hear the names of some of the investors, and what they thought of their investment? Here are a few of them: David, who said, "The statutes of the Lord are right; more to be desired are they than gold, yea, than much fine gold." Isaiah, who said, "I will divide him a portion with the great and he shall divide the spoil with the strong." Paul, who said, "O the depths of the riches, both of the wisdom and knowledge of God." And Peter who said, "Blessed be God, the Father of our Lord and Saviour, Jesus Christ, who hath begotten us again unto a living hope by the resurrection of Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved for you in Heaven."

Come! Take some of this gold with you! You will need it for the long journey of life. You will need it for the temptations, the losses, the wounds, the sorrows, the wear and tear, the loneliness, the transgressions of life, and you will need it to pay your fare on the ferry across the Last River, for this is the only gold that will be accepted there.

My Church

It is composed of people like me.

We make it what it is.

I want it to be a church that is a lamp to the path of pilgrims, leading them to goodness, truth and beauty.

It will be, if I am.

It will be friendly, if I am.

Its pews will be filled, if I help to fill them.

It will do great work, if I work.

It will make generous gifts to many causes, if I am a generous giver.

It will bring other people into its worship and fellowship, if I bring them.

It will be a church of loyalty and love, of fearlessness and faith, and a church with a noble spirit—if I, who make it what it is, am filled with these.

Therefore, with the help of God, I shall dedicate myself to the task of being all of the things that I want my church to be.—Exchange.

FIVE GRAINS OF CORN

THANKSGIVING RADIO SERMON

WM. TAIT PATERSON, D.D.

Text: "He is thy praise, and He is thy God, who hath done for thee these great and terrible things, which thine eyes have seen."—Deut. 10:21.

FIVE grains of corn! Only recently I read of them; ever since, they have been in my thought. Five grains of corn! This I read: "In early New England it was the custom at Thanksgiving time to place five grains of corn at every plate as a reminder of those stern days in the first winter when the food of the Pilgrims was so depleted that only five grains of corn were rationed to each individual at a time. The Pilgrim Fathers wanted their children to remember the sacrifice, suffering and hardship which made possible the settlement of a free people in a free land. They desired to keep alive the thought of that 'stern and rock-bound coast,' its inhospitable welcome, and the first terrible winter which took such a toll of lives. They did not want their descendants to forget that on the day in which their ration was reduced to five grains of corn only seven healthy colonists remained to nurse the sick, and nearly half their numbers lay in one 'wind-swept graveyard' on the hill. They did not want to forget that when the Mayflower sailed back to England in the Spring, only the sailors were aboard." To Bliss Forush, great Quaker leader, I owe this story of the five grains of corn, and much in the sermon.

You Think When You Thank

Five grains of corn! Symbolically they may remind us of the great gifts for which we are, or ought to be, grateful to God. The first grain may well stand for just that, recalling the gifts of God, doing some real thinking about this Thanksgiving business! You see, there are no thanks where there is no thought. Thanksgiving is actually an attitude of mind. Dig back in the old Saxon roots and you learn that "thank" is only a slightly different spelling of "think", and that it is to be defined as "favorable or grateful thinking."

When we begin to think about being thankful a host of associated ideas flock around in the mind. Our thankfulness is enriched and

intensified. Our glowing consciousness of God's goodness fills the mind and warms the heart and may set the whole soul ablaze. This is what the old gospel hymn urges on us: "Count your blessings, count them one by one, and it will surprise you what the Lord hath done!"

Thank God for America

So the first grain should make us think, and the second continues our thanks. In our day and generation it would be well that we give thanks for America, for the republic which had its small beginnings with five grains of corn. A few years ago in the city of Cincinnati a minister, called on to offer prayer, gave God thanks for America—just that simply. "We thank thee for America"—and a reporter present thought it sufficiently newsworthy to write a sentence about it! The Pilgrim Fathers with five grains of corn rationed to them at a meal, thanked God for America. With the bounteous feast that will be on our tables next Thanksgiving Day, including, perhaps, a dish of corn measured out to us, not by grains, but by table-spoonsful, with all that before us, surely we can thank God for this great and dear land in which, by His grace, we are fortunate enough to dwell.

Remember the Needy

Let the third grain of corn speak to us of the unfortunates in lands across the sea, whose food-rationing is almost as severe as was that of the first colonists. While we feast let us not forget those who fast, those whose tables are all but bare. Hosts of them will die if we do not take of our surplus, God's bounty to us, and send it over to them. Let us pray God that our Congress may not so delay and filibuster that our supplies of food will reach them "too little and too late."

"Let Us Now Praise Famous Men"

The fourth grain, what shall it say to us? If we have come far, very, very far from the real five grains of corn, it is, in large part because we have been blessed with some great and wise and far-visioned leaders. We ought to give God thanks as we think of some of them. In those hard, harsh colonial days there

were Brewster and Bradford, William Penn and Lord Baltimore. In the dark, discordant days of the Revolution there were Washington and Franklin, Jefferson and Adams, and a dozen more. In the restless, reckless days when the republic was afflicted with growing pains, there were Andrew Jackson, John Calhoun and Daniel Webster. In the trying, tragic years of the Civil War we see, in vision, Abraham Lincoln pacing the floor of the White House in his nightshirt, thinking, thinking, and praying, and by the mercy of God given vision and power whereby the Union was preserved. In the distressing and often disgraceful time of our expansion, when prosperity came with full hands, there were men like Grover Cleveland and "Teddy" Roosevelt. And in these days, still dark and doubtful, there are hints of promise that the dream of Woodrow Wilson will yet come true, and we shall see a united world. It is still a long way off. But we can see the gleam and, please God, America will follow the gleam until the day dawns and the shadows flee away and "man to man the world o'er shall brothers be, an' a' that!"

"Now Thank We All Our God"

And here lies the fifth and last grain of the meager portion. Of what, or of whom may it speak to us? Surely of God and only of God, the one living and true God. Certainly we in America can paraphrase the words of Moses: "Surely the Eternal God has always blessed our enterprise. Think how His care brought us through this wide desert; the Eternal God has been with us all these years and never have we been in want!"

Let us not dwell overmuch on the material blessings that have been ours, food and clothing and shelter and the great flow of luxuries, so great a flow over so many years, that we have come to consider them necessities in our daily living. We have many great institutions in this land for which we should be truly thankful. Our form of government which, despite our failings in its development and use, despite the carping of many who enjoy under it freedom to carp, is still the best in the world, for the little peoples especially, and today is the great hope of millions around the world. Our schools are agencies of learning and light. We have many institutions of beauty and culture. Our homes, despite the failure of many parents, are still the continuing hope and strength of the republic.

And do not forget the Church. The Church through long years of stress and difficulty, of prosperity and forgetfulness, has been a beacon on our way and a barrier to sin and evil and

crime. From the days when the Israelites raised the Tabernacle in the wilderness, from the days of the Captivity when they founded and organized the Synagogue, from the days when our Christian Fathers, driven from the Temple and Synagogue, organized churches after the pattern of the synagogue, from these far days for nearly thirty-five hundred years the Church has been among men a witness to the Eternal God. Amid all the frailties and failures of men, the Church and the Synagogue have kept alive in our civilization the consciousness of God. The brotherhood of man we all seek, but it will come only from strong conviction of the common Fatherhood of God. Christ has shown us our God, a God of full service and inclusive love, creative love. So around all our thinking about Thanksgiving through all our thankfulness for America, in the glow of hearts at family tables spread with the feast, and not forgetting the unfortunate and needy here and overseas, while we thank God for the great leaders in our history, let us not forget to look up in simple faith and say quietly, "Thank you, God. Thank you for everything."

"Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In which His world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

Amazing Possibilities

In these United States almost eighty million people hold membership in the churches. What would happen if these people should begin to make the Bible a daily companion and guide? What would happen if millions of profound Christians, now ignorant of prayer, would begin to pray earnestly, day by day, for themselves, for their church, and for the success of the Christian missionary enterprise? What would happen if these millions, or any major part of them, would lay on the altar of God a fair proportion of their income for the work of world missions?

It stirs the soul to think of the possibilities if millions of nominal Christians would suddenly surrender to God their lives and their resources. Let faithful Christians of this hour pray for such an awakening and consecration.

—Baptist Bulletin Service

Prehistoric Oilmen

A prehistoric race of people dug for oil in Pennsylvania centuries before the Indian came to the continent of North America. Remains of the pits, lined with timbers, still remain.

FATE OR THE PRESENCE

W. FRANKLIN HARKEY

*Text, Exodus 33:15: And He said unto
Moses, If thy presence go not with Me, carry us
not up hence.*

ARE WE held in the grip of blind fate,
or is there back of the universe a lov-
ing, directing and controlling God? A
second question is likewise apropos, if we posit
the fact of God, is He a God who cares and
loves men? The proper answer to these ques-
tions will mean much to the peace and happi-
ness of men. Notwithstanding the sneers and
scoffs of the world we can give an affirmative
answer to these questions. Back of life, as
Jesus revealed, is a working and loving God.

By all odds this man Moses stands out as one
of the greatest men of time. By no means a
missionary, he wanted the assurance of God in
the tasks that had been set before him. A mis-
directed zeal had gotten him into trouble with
the authorities of Egypt. Like a great many
people he was impatient with God's plan. But,
now the situation has changed as he looks
ward the future. What evidences can he
rely on that the call to the work of tomorrow
will be successful? In that hour of dilemma
God speaks, "My presence shall go with thee."
It is not blind fate that leads men of faith. It
is the Presence of God.

If in the midst of the perplexing questions
and problems of the day we can be assured of
the Presence we will have on our side the pow-
er, not only to live lives that are worthwhile
but we can be sure of the tasks of tomorrow.
Sustaining as the hour may be we can still have
faith in the future.

The Desire to Know the Future

This man Moses wanted to know what was
ahead of him. He had come a long way. The
struggle in his own soul had not been settled.
Hence he says to God, "Show me thy ways."
It is as if he had said, "Am I to trust in blind
fate or is it possible for me to be sure that I am
not being led into a trap?" Strange, is it not
that men through all the centuries have desired
to look into the future, to know what they may
expect of tomorrow? Fortune tellers, spiri-

tualistic mediums, and astrologers thrive on
this desire of men to peer into the future.

After all, this is but natural. Moses wanted
to know where God was to lead him. As we
face our own lives, we often feel that if we
could see into the future and know tomorrow,
we would shape our lives and change our
course, if need be, and be prepared for any
eventuality. Denied that privilege we wonder
if life is cast on an uncharted ocean. Which
shall we trust, fate or the guidance of God?
Like William Blake, we stand at the foot of
the ladder that disappears in the heavens, but
we have no power to climb. We can only cry
out in our despair, "I want. I want."

But, when we consider soberly God's ways
with us, the future is mercifully hidden from
us. What lies ahead no one can say. We make
one decision and trust that the next will reveal
the way. At the gate of a new year we wonder
what lies ahead. The tasks and burdens of
tomorrow are hidden from view, but we can
ask for the Presence to go with us. God knows
best and holds the secrets of the lives of His
children. His Presence daily is our assurance
that we are following the right path. The poet
caught the deep significance of this thought
when he wrote these meaningful lines,

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where His islands lift
Their fronded palms in air
I only know I cannot drift
Beyond His love and care."

How We Can Be Sure

God gives His children something better
than the unfolding of the future or the expla-
nation of His ways. He gives His own Pres-
ence. "My presence shall go with thee," said
the Lord. The hour of testing comes to every
pilgrim. Moses never turned back. That was
a great hour of testing for Israel's leader when
he came down from Mount Sinai and found
the people worshipping a golden calf. The
world often comes to the place where it prefers
a golden calf to the leadership of the Divine.
The man who built bigger barns was probably

*Third Presbyterian Church
Washington, Pennsylvania*

not much worse than his fellowmen, but in his selfish desire to possess he forgot about God. How can the world hope to be stabilized without taking God into account? How can peace be achieved if we deny the power of the Presence in the lives of men? The Psalmist exclaimed in triumph, "In God have I put my trust, I will not be afraid." In a memorable hour another saint of God, in the midst of perils in the sea and at the hands of his fellow men stayed the fear of all on board the ship by exclaiming, "For there stood by this night an angel of the God whose I am, whom also I serve."

There is the assurance that God is working back of life to the achieving of His own purpose. The failures of man are evidences that human wisdom is not enough. The future need have no terror for us if we can be assured of the Presence of God. What is true for the individual is true also for the church of the living God. Man's lordship of the earth is fictitious. He has made a sorry mess of running the world. Christ alone is Lord and Saviour. Man has discovered the power of nature, but is unable to use it for his own good and the glory of God. By and large, many of the instruments man has invented have been turned to his own destruction.

A Goal To Be Desired

The promise of rest is given. "My presence shall go with thee, and I will give thee rest." What does our age most desire? Man wants rest, peace, quietude and comfort. Baffled, frustrated, and hindered on all sides man seeks Divine Guidance. A great new world lies out and beyond us. Will we trust mere fate or is there a Presence that will guide us? We need not cry for a visible presence as ancient Israel, pillar of cloud by day and a pillar of fire by night. Wisdom has been given to man. He knows what is right and what is evil. God has given him the power of choice. From the hour of the burning bush till Moses looked over into Canaan, he was divinely led. There was unremitting toil, but at the same time there was the sense of peace as God walked with him.

Can we expect such guidance now? Is the Unseen Presence not ours just as real now as at the back side of the desert when God was seeking a leader for His people? Of Abraham it was said, "He went out, not knowing whither he went." Faith comes to our aid also. The journey of life can be accomplished by faith. Faith does not expect to know all the way, but it is willing to take one step, "one step enough for me."

The Christian, like his Lord, can find rest in ministering to souls. He came to Jacob's weary and tired, but as He talked to a needy soul He was refreshed so much so that the disciples marvelled and said, "Who has given Him to eat?"

The future can be faced with courage. Consider this ancient leader. Beset by foes, seen and unseen, Moses moves forward at the command of God. Like the noble band of leaders in Hebrews, he endured as seeing the invisible. Discouragements plague the followers of Christ, but with sublime courage they move on to something better. Their motto is, "I press on." A great new world lies before us. Will it be a world in which hate and revenge will triumph, or will it be increasingly a world in which Christian love and fortitude will reign? Christians have the answer to these questions. With courage the whole church of Christ can answer these questions and problems. Jesus dealt with the "human situation." He called men to follow Him. When men with courage and faith follow many of the difficulties of adjustments will disappear.

The same God that commanded Moses to go up also accompanied him. The assurance of His Presence was sufficient. Of no other leader was it written, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." It is on record that one of the old painters of Siena wrote beneath what was to be his masterpiece, "O God, forgive me that I did not do better." Such a prayer may well become us. Having made it, we may move forward in the consciousness that the Presence will guide us and not blind fate.



JUNIOR PULPIT

Getting Lost

Were you ever lost? It isn't a very happy experience to be lost. To know where you are but not to know where home is, or where mother is, or where all your playmates are, just isn't very comforting. I followed an organ grinder with a little trained monkey, once. I don't imagine I was more than three or four city blocks away from home, but I had never been there before, never been that far away from home. I didn't recognize anyone or anything, and I was just as lost and just as afraid as though I were miles or even hundreds of miles away from home, for I was in a strange place.

In a recent magazine there are pictures of little folks who became lost, separated from

their parents at a large eastern amusement park, where thousands of people crowd the place. Little folks often get separated from their parents at such a place and wander around until they become frightened and desperate. Then they begin to cry and a corps of policemen employed just to watch for lost children, find them eventually and soon have them back in their mother's arms.

Many people, even some older folks get lost, too. They don't know where they are or where they are going. They just wander around aimlessly, hysterically. They never even realize how far they have wandered from their spiritual home and Father. They never believe they need someone to lead them back to safety and peace. Even whole nations do that too. They get lost from the true way. They try to find their own way and before long, get so lost that no one except God can lead them back.

And God is the best guide little folks or grown folks or even nations can have. Only as we follow in His steps, only as we move along with Him and let Him show us the way, may we keep from getting so badly lost we can never find the safe way.

Put your hand in His, now while you are young, and keep it there. Let Him lead you. Just trust Him and follow and He will bring you through. It was a very wise Old Testament writer who said, "Remember now thy Creator in the days of thy youth." For if you do that now after you are grown up, you will never get lost.

Springs of Life

There is a very interesting and a very strange thing that happens every day along the shores of the Gulf of California. Actually that Gulf doesn't touch California. It isn't even in the United States. It lies in the far north-west corner of the Republic of Mexico.

And it is very drab country, for it is dry, barren, desert country that is so hot and dry that when people make trips into it they have to carry their own drinking water, for no water is found in that section.

And yet, along the gulf coast may be seen many sea birds. Even birds have to drink and they can't drink the salt sea-water. It has to be fresh and sweet, just like the water we drink.

That sounds like a sort of mystery, for if birds have to drink sweet water to live and there is no sweet water around, just how do they manage to survive?

Well, you know what ocean tides are, I'm sure. Every day the tides, or sea level, rise and

then fall. In many places it rises as much as twenty feet or more. That is called the high tide. When the tide goes out and they have low tide, the water gets so low that big rocks and the stony bottom, which are generally under water lie out under the sun and dry off quickly.

And here is where we solve the mystery of the birds drinking. For when the water gets very low after the tide runs out, there are fresh water, sweet water springs that bubble up out of the rocks. Most of the time they are all covered by the salt water in the gulf, but every day, at low tide, the salt water has moved away and the springs' sweet water runs out without being made salty and undrinkable.

Then it is that great flocks of birds fly in to drink their fill of that fresh, cool spring water, and so they do survive.

Often wild life shows us the better way. They often seem to have more sense and intelligence than human folks. In this case they know where to go for their life-giving waters.

And the same loving God, who provides for the needs of His birds of the air, also leads us by still waters, waters of life. But it won't help any of us much, unless we kneel down at its edge and drink.

The Oil of Gladness

The other day he took me for a ride in his shiny new car. It was a beautiful thing, and it was just as comfortable as it was beautiful.

He even let me drive it. It was like sitting on a cloud or a soap-bubble. It purred along over the highways without making a sound. It seemed just like a frisky puppy who runs and scampers just for the sheer joy of it.

I know I never sat in an easier seat nor have I ever driven a car that was so easy to drive or happy to be driven.

After we had driven around over delightful country roads, up hill and down, and passed beautiful woodlands which have already received the first touches of Mother Nature's fall paint-brush, we drove back to town, turned off the main street and soon came to a stop at the exact spot where we had started.

But something happened. Just before the car stopped there was a tiny squeak in the right front wheel brake. It was not serious. It couldn't do any harm. But everything else about that car was so perfect and so lovely that my friend was very much concerned about that little squeak in the brake, and he hadn't been able to stop it, although he had tried several times. Every time he stopped his

pretty new car, it squeaked. Finally he took it to the shop and the mechanic listened to the squeak, then took a tiny oilcan, put a drop of oil on part of the brake and the noise was gone.

Little squeaks have a way of developing in other things besides cars, too. Little squeaks of selfishness, little squeaks of falsehood, and petulance, and unkindness, and anger, and thoughtless words and jealousy and bitterness, just little tiny squeaks of them, can keep what otherwise is a lovely and beautiful person from being altogether lovely. And if those first little squeaks aren't stopped and cared

for quickly, they grow and grow until they become so loud that nobody likes to be around such a squeaky person.

Sometimes we can fix them ourselves, if they aren't too loud. But if we neglect them too long and they get too loud, then there is only one thing to be done. We have to go to Someone who can help us, He will show us how to fix them and if we ask Him I know He will give each of us a little can of the oil of goodness, mixed with the oil of love, to carry with us. Then we can care for those squeaks and ride through our entire lives in comfort and in joy and in peace.



ILLUSTRATIONS

The New Life

Ex. 6:7: "I will take you to me for a people, and I will be to you a God . . ." Nahum 1:7: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."

The common man in whom the evangelist deeply believes is the man in any walk of life who has been touched by the finger of God and has responded to Him. It is not claimed for a moment that when a man is converted, he becomes a genius. It is claimed that when the new life of God floods into human personality, that personality is heightened in every way, aims are clearer, judgment sounder, and all one's thinking illuminated from above.

A democracy composed of such men and women is the social aim of the evangelist. It is theocracy viewed from the human side. It arises inevitably from the family ideal. Who can deny that the family is a cradle of democracy? Around the hearth all the children are equal. No true parent has a favorite child. Nature is markedly unequal in the placing of her gifts, and even in the same family one girl may be pretty and her sister plain; one boy may be brilliant and his brother bovine; one child may grow up to find music in everything and another be all but tone-deaf. Yet none of these differences can make any difference to true parental love. All are equal at home; all is shared evenly among the children. Neither mother nor father feels the inferiority of one child, or the superiority of another. The table symbolizes the equality. The family sits down to a meal, and all the children are peers.

The world makes no differences in families; children grow up and leave the old home,—some succeed, according to the standards of the world, and others, according to the same standards, fail. BUT—all this makes no difference at home; the successes of one are forgotten with the failures of the other. *All are equal, because it is home!*

So God holds us all in an equal love—black, white, red, brown, male and female. The evangelist longs for the day when all will sing: "One family we . . ." It follows inevitably from the human family ideal—that the family of God must be *classless*, in the sense in which the word is commonly used, though the distinction of specialized callings may survive. Every kind of difference is possible in a family *except a difference of class*.—W. E. Sangster, in "Let Me Commend Realistic Evangelism," Abingdon-Cokesbury, Pub. date, Oct. 29, 1948, \$1.75.

Patterns We Live By

Psalm 16: "I have set the Lord always before me: because He is my right hand, shall not be moved." Micah 7.

All of us go through life with a pattern, or series of patterns, by and through which we make our judgments, our decisions, by which we live. It may be expressed, or not; we like some things and hate others. We have a taste for some things and a distaste for others. We sacrifice for a given cause and not for another. We go in this direction rather than another. We have been building, through the years, a pattern of thought, habits, and living

one can honestly deny having them, and living by them.

Our religion is just such a pattern, a kind of blue-print of life. It is for those who find it worthy, a wind that blows upon their sails and directs their course. Or, to change the figure, It is a compass which for us points north! Since all men live by a pattern, which is really their religion, we know that some are worthy, some are not. Some of us have a formal religion to which we subscribe in public; another by which we live, a sort of private religion. It is important that the publicly-professed religion and the private religion by which we live converge somewhere along the way, and become one.—*Vergilius Ferm, in "What Can We Believe?" Philosophical Library, \$3.00.*

Religion as Custom or Recreation

Mark 9:24: "Lord, I believe, help thou mine unbelief . . ."

Mahatma Gandhi tells of contact with a Christian family in South Africa who gave him a standing invitation to dinner every Sunday, and afterwards they all attended the Wesleyan Church. He describes it:

"The service did not make a favorable impression on me. The sermons seemed uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared rather to be worldly-minded people going to church for recreation and in conformity to custom. Here, at times, I would involuntarily sneeze. I was ashamed, but some of my neighbors, who were in no better case, lightened my shame. I could not go on long like this, and soon gave up attending the service."—*From "Mahatma Gandhi" by E. Stanley-Jones, Abingdon-Cokesbury, Pub. Date, Sept. 9, 1944, \$2.00.*

Drinking Undemocratic, Japanese Youth Contends

"It isn't democratic to drink liquor, a youth organization in the Town of Wajima, Japan, decided," says an Associated Press report of September 8, 1948, Tokyo, Japan. The report continues, "The organization adopted an abstinence program, providing a fine of 50,000 yen against any member who touches a drink. The same fine applies against anyone criticizing mistakes by fellow members." America, are you listening?

Tomorrow Is Too Late

Matt. 6:30: "The grass which today is, . . . and tomorrow shall be cast into the oven."

"Observation! Ah, yes! When I was young," writes Gustav Eckstein, "I thought there was plenty of time for that. There is not. Tomorrow one finds oneself to be 22 and 32 almost the morning after, and middle-aged that night.

"Life moves very, very fast. One ought to view it *today!* This *minute!* Wherever Nature happened to drop one, with whatever eyes she happened to give one! Those eyes may seem poor things to one's neighbor, and they probably are; they probably see the world upside down, or through a slit, or fantastically, or not scientifically enough, or scientifically too much. But—they are one's eyes, and we must observe through them. Is not that true?"—*From Everyday Miracle.*

Honesty

Ex. 20:15: "Thou shalt not steal . . ."
Lev. 19:11. Matt. 19:18.

Matt. 26:41: "Watch and pray, . . . the spirit is willing, but the flesh . . ."

A man who spent four days pushing a wheelbarrow containing \$110 in cash through downtown streets of St. Louis, reports "that not a single person tried to snatch a dollar."

Elmer Poll, advertising stunt man, said: "The money could have been filched easily, as I deliberately went through crowds and even turned my back on the cash. When I started I figured on losing about \$20.00. I never thought people were that honest."

Loved Home

Isaiah 58:7-8: "Is not this the fast that I have chosen?"

Blessed is he whose home can foster deep Affection for the beauties of the earth; Such charm transfigures life and makes dreams keep

A magic faith with fancies from our birth
And mystic childhood. Thus the day's dull noon
And even sunset's darkening to night,
By which we with infinity commune,
Have halo, afterglow, prismatic light.
What peace, what lure, what philosophic mood,
Unknown in all the bustling, strident town,
With its contention, glitter, vogue, and frown,
May dwell amid a landscape's solitude.
More lustrous than the diamond from the mine
Are the heart's beams which from a loved
home shine.

—James Patrick McGovern.

(These lines were written as a tribute to Wm. F. Kennedy, life-time reporter, columnist of the Washing-



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ton Star, of whom the Hon. Richard F. Harless Arizona said: "Wm. P. Kennedy passed in the Nation Capital a lifetime of service as a highly constructive and just critic of government and men, and these things . . . mark his serene retirement in a rustic setting."

Proof of Greatness

Matt. 7:20: "By their fruits ye shall know them."

In the course of the Civil War, Jefferson Davis wanted a reliable officer for an important position, and asked General Lee what he thought of Mr. Whiting for the place. General Lee commended him highly.

One of Lee's officers, hearing of the commendation and appointment, asked General Lee, "Don't you know what unkind thing Mr. Whiting has been saying about you?"

"I understand," answered Lee, "that the President wanted my opinion of Whiting, not Whiting's opinion of me."

Great individuals give no attention to criticism or slights. It is the small person, carried away with individual importance, who cannot overlook personal attacks.—*Exchange.*

Beyond His Depth

Matt. 15:10-14: "... blind leaders of the blind ..."

Andrew Barbu, 36, of Detroit, Mich., who could not swim, nearly drowned on a Sunday in late August, when he slipped into a hole while wading in the St. Clair River, near Argonac, Mich. Later, he took his wife back to show her the spot, *so she could avoid it.* He slipped into the hole again and drowned.

Prophets In Our Time

Jer. 28:29: "When the word of the prophets shall come to pass ..."

Brig. Gen. Wm. Mitchell was courtmartialled because he criticized the War and Navy Departments for alleged mis-management of aviation.

Review the experiences of Herbert Hoover, the State Department employee, Mr. Alexander, testifying before a Government Investigating Committee, now under investigation and possible loss of his job in the visa department after 31 years of service.

Judged by His Clothes; Bricklayer, Then Rug Cleaner

Luke 9:48c: "For he that is least among you all, the same shall be great."

The conductor of the Buffalo Philharmonic Orchestra Summer Pop Concerts, D'Artega, a master showman, arrived in Buffalo one summer night this year to prepare for the Tuesday night concert in Kleinhans Music Hall. Having considerable work to do on arrangements for the program, and television shows in New York, he decided to move into a private home rather than the usual hotel, thus hoping to avoid disturbance.

Having driven all night from another city, D'Artega was unshaven and dressed in simple clothing; carrying a portable organ on which he does frequent composing, he rang the bell at a tourist home on Niagara Falls Blvd. and engaged two rooms. When the deal was made, the landlady advised him that the tools could be left in the garage, and pay was in advance. He remarked that "since he was obviously a picklayer looking for work, she required the advance payment for, failing to find employment, he might skip out." D'Artega grinned, paid the rent, and departed for breakfast.

During D'Artega's absence, a friend drove him in a rug-cleaner's truck, (his station wagon was being repaired) and as the Conductor appeared, the landlady informed him that she now realized that he was an itinerant rug cleaner and that she hoped he would find work in Buffalo."

D'Artega told her that he did part-time work in Kleinhans Music Hall also and that, if she liked, he would get her tickets to the concert. The climax came for the recipient of the free tickets when the Conductor, and erstwhile picklayer-rug cleaner, strode out on the stage of the Music Hall, immaculate in his famous white tail coat,—she is reported to have fled without waiting to hear the melodies of Cole Porter, Berlin, Rodgers, and Hammerstein.

The Fire Burned Generation After Generation

Job 28:1-27: "But where shall wisdom be found? . . . Behold, the fear of the Lord, that is wisdom."

Ras' grandpappy came into the hills of East Tennessee about a century ago from North Carolina, across the great Smoky Mountains by wagontrain, carrying his fire with him with which to kindle the hearth in his new home.

The fire burned in the Lindemood fireplace generation after generation, and kept the little cabin warm in the winter and dispelled the dampness of morning fogs in the summer. When the government decided to build Norris Dam; the TVA wanted to buy the Lindemood farm because it would be covered with the

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backwaters from the dam. Ras was stubborn, and gave the Authority a bad time of it; he wouldn't budge unless the TVA moved his fire with him to a new home in another valley. Nobody was going to put out the fire that his grandpappy Lindemood had brought from North Carolina.

And so the TVA moved Ras, his household goods, and his fire to a new home across the hills.—*Don Whitehead.*

Right Word Prevents Suicide

Psalm 23: "For thou art with me; thy rod and thy staff they comfort me."

"I just wanted to let you know I'm going to commit suicide," said a voice over the telephone, when Patrolman Joseph Cone answered a call at the Snyder Avenue Police Station in Brooklyn, N. Y., on August 26.

"Why do a thing like that, Buddy?" asked Cone.

"What do you mean, 'Buddy'?" asked the voice. "Were you in the Army too?"

"Sure," said Cone. "I was in the 65th Infantry."

"You were right beside us then," came the answer, "I was with the Fourth Armored."

By that time other police had traced the call, and a patrol car squad found Nathan Robbins, 26, in a drug store booth still talking about the war with Patrolman Cone, and later he was taken to Kings County Hospital.

The Hand of Fellowship Clothed With the Word of God

I Cor. 13:10-13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The Sunday School children of Amsterdam, Holland, got their Herby Wing Bibles during August of this year from the children of "New Amsterdam" (New York), and they flocked to the Oude Kerk to claim the Gospels, printed in Dutch, which Herby Wing, 6, a Chinese-American boy, sent over on behalf of New York Sunday School children.

Charles P. Taft, President of the Federal Council of Churches, to whom Herby entrusted the Bibles, presented them to the Dutch youngsters at a special ceremony, and each book has written in it the name, age, and address of a New York youngster. In each is a note asking the Amsterdam child, receiving the book, to "write me and tell about the assembly of the World Council of Churches."

Is Your God Showing?

John 8:12: "I am the light of the world . . ."

Romans 13:12: "Let us put on the armor of light."

Has someone seen Christ in you today?

Christian, look to your heart, I pray.

The little things you have done or said—

Did they accord with the way you prayed?

Have you sought to have the Saviour's mind?

Have your thoughts been pure and your words been kind?

The world with a criticizing view

Has watched—but did it see Christ in you?

Has someone seen Christ in you today?

Christian, look to your life, I pray.

There are aching and blighted souls

Being lost on sin's destructive shoals.

And perhaps of Christ their only view

May be what of Him they see in you.

Will they see enough to bring hope and cheer?

Look to your light! Does it shine Clear?

—*Unknown.*

Lazy Minister

(From page 449)

should come first on our "must list," nevertheless, there is an essential core of knowledge which belongs to our calling. Certainly, the ministerial mind needs to nibble constantly on something solid in the field of theology. It needs continually to research in that inexhaustible fountain of wisdom and inspiration the Holy Bible. Good books in the philosophical sector are an aid to the stretching of flabby mental muscles. And biography—the coming-to-know the great souls who blazed spiritual paths before us—surely that kind of reading is indispensable. If God has no use for a clerical "busy-body," neither can He profitably employ a mere "book worm," and necessary thing.

How much time does the minister conscientiously employ in pastoral counselling and visitation? R. W. Dale of Birmingham frankly admitted that he had no taste for pastoral work. He deliberately set himself to cultivate a sympathetic and friendly disposition. It was said of Ian MacClaren that long after his greatest sermons were forgotten, his kindly visits and his bedside stories, told to some little bairn who was sick, stood out in memory. We know of a pastor who lately told his congregation that he desired personally to visit the home of every serviceman who was returning from the armed forces. But alas! for the well-meaning man who dawdles and gossips, instead of systematically visiting! The last state of

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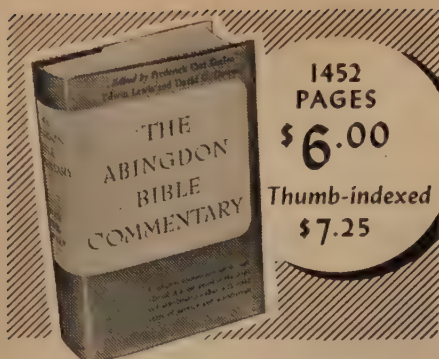


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his congregation and Church is worse than the first! It is not that it is necessary for all ministers to have set hours for counselling or evangelizing. It is rather that this vital sector of the total task should be deliberately and systematically carried out. Our people instinctively know whether or not, like the Great Shepherd, we go among them "doing good." Recall the beautiful words spoken by George W. True at the time that he refused the presidency of the college: "I have found the shepherd heart and I am content."

It is quite likely in his preaching on the Lord's Day that a minister gives account of his stewardship. The fruitage, or the lack of a life "hid with Christ in God," of his earnest reading, of his work as pastor, will reveal themselves there. Is there a cutting edge to his message? a thrusting relevance to the needs, the sorrows, the frustrations, the joy of his people? Are his words—after the high pattern of his Master—"Spirit and Life?" And in all, it's a watershed experience for both pastor and congregation. Remember the Apostolic pattern of preaching; Paul deliberately eschews any academic pretense, but makes the bold claim that his preaching is "a demonstration of the Spirit and with power." Aye, there is the test, and it ought to humble the heart of each of us! Surely, in days like these, it is no small thing to speak as "a dying man to dying men."

Was it not Arthur John Gossip who said that whenever he begins the act of ascending his pulpit on Sunday morning, it were as though a Presence met him at the pulpit stairs and put to him the question, "Are you bringing My people your very best?" True, we cannot always reply to that test question in the affirmative. There is an intangible, tidal quality, an ebb and a flow, in the soul's hidden life, as Martineau long ago said. But at such times, it is precisely the spiritually disciplined and prepared who come off the best. You have heard, of course, of the Scottish divine who was "invisible on week days, and inconspicuous on Sundays!" To be able to look into the face of the Lord of Life on the Lord Day and say, "I have done my best"—that as much as any of us can say.

The question, then, as to whether or not ministers are lazy must be answered in the depths of every man's own heart. Regardless of the fact that he punches no time clock, and does not labor under the immediate auspices so well known to many of his congregation, there is a stewardship which he must and does render. Perhaps the far seeing Lincoln had our calling and profession in mind when he

and in effect, You can fool some of the people
 some of the time, but not all of the people all
 of the time!



Mid-Week Suggestions

Son of Helpfulness

Organ: "Elevation"—Guilmant.

Call to Worship: "I will sing of the lov-
 ing kindness of Jehovah forever; with my
 mouth will I make known Thy faithfulness to
 generations."

Hymn: "O for a Thousand Tongues to
 sing."

Psalm: 90, *responsively*.

Hymn: "I know That My Redeemer Lives."

Scripture: Acts 4:32-37; 9:26-31; 11:22-30;
 13:25; 13:17; 42-43. (*Assign a week prior, so
 audience will be familiar with lesson*)

Hymn: "There's Light Upon the Mountain."

Meditation: Certain periods in history, described
 in history as "chaotic," face the Christians of the
 21st century,—a breaking down of customs, beliefs,
 and the feeling of oneness. While the power of
 Rome still maintained peace within the Empire, it
 could not maintain peace of mind among the people
 whose faith had been shaken. In such a time, the
 early Christians went forth to "preach the gospel
 to every creature." It was rough going, and re-
 quired more than the daring of Peter and the im-
 pensiveness of Paul,—the stability and consistency
 of Barnabas was needed, and God used him greatly,
 in balance, in keeping the infant churches on
 an even keel.

One is greatly impressed by the service Barnabas
 rendered in quiet courage, stubborn perseverance in a
 long course, backed up by an adventurous spirit.
 How he came to Paul's assistance at Jerusalem,
 when those who remembered his zeal prior to his
 conversion, were suspicious of him; how he called
 for Paul to come to the church at Antioch, mostly
 Gentile membership, who could not accept Jewish
 customs. The character of Barnabas is best summed
 up in the name given him by his companions—"Son
 of Helpfulness." He was the second fiddle, cheer-
 fully filling his difficult role, without developing a
 leadership complex.

The day in which the modern world of men finds
 itself, needs all of the zeal and impulsiveness of the
 apostles and Pauls, but it needs the courage and sta-
 bility, yes and stubborn perseverance of many "Sons
 of Helpfulness." We need men and women, who
 like Barnabas will stand up for the right, back up
 leaders who are charting a course that will get na-
 tions back on the trail of God's will, men and
 women who will say, "Here I am, Lord, send me."—
Based on comment by Dr. Thomas Phelps Chalke,
a Christian Advocate.

Hymn: "Just as I am . . ."

Reader:

"The Helper," by E. B. Bird
 Do not lament, my plodding friend:
 "There's naught that I can do!"
 This is the key to victory:
 Let Jesus work, through you!

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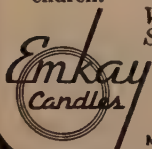


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Hymn: "Saviour, Teach Me Day by Day, Prayer and Benediction.

Organ: "Gothic March"—Salome.

II. Delayed-Action Living

Organ: "Liebestraume"—Liszt.

Prayer: "Let us kneel before the Lord our Maker for He is our God, and we are the people of His pasture and the sheep of His hand."—(Psa. 95)

Hymn: "Saviour, Teach Me Day by Day.

Psalm: 16, responsively.

Hymn: "Come, Let Us Join the Faithful Souls."

Scripture: Joshua 24:14-17; I Cor. 12.

Hymn: "Faith of Our Fathers."

Meditation: "Choose you this day whom he will serve." According to an old legend, a conference of evil spirits was once held to decide on the best method of destroying mankind. One spirit offered to go and tell men that the Bible is only a fabrication and not the word of God to man. Another felt he could do even more by persuading them that Jesus was not the Savior of the world. A third suggested that he go and tell men there is no God, no Saviour, no heaven, and no hell.

But, there was a wiser demon,—he said: "Let me go and I will tell men there is a God, a Saviour, a heaven, and a hell. But—I will tell them there is no hurry about their becoming believers. Tomorrow is as good as today." He was chosen by the evil spirits to represent them on earth,—according to the legend, he came among men to teach them about tomorrow.

How well mankind learned the lesson! How much postponed living there is. How frequently we cheat ourselves of happiness by putting off the writing of letters, the new task, the great privilege of the acceptance of responsibility. Frances Crosby Hamlet knew about delayed-action living, and said: "Be great today! Tomorrow never comes."—Helen L. Toner, in "The Quiet Hour."

Hymn: "Our God, Our Help in Ages Past.

Reader: From an Australian Soldier.

Ye that have faith to look with fearless eyes

Beyond the tragedy of a world at strife,
And know that of our death and night shall rise

The dawn of ampler life!

Rejoice, whatever anguish rend the heart,

That God has given you the priceless dower
To live in these great times and have your part

In freedom's crowning hour.

Hymn: "Hark, Hark, My Soul"

Prayer: Especially for courage to recognize the privilege of going forth from this hour of meditation to DO that which God wills us to do, in His Name and the guidance of the Holy Spirit.

Hymn: "Ancient of Days."

Benediction.

Organ: "Finale"—Rheinberger.

III. Living Co-operatively

Organ: "Romanza"—Wolstenholme

Prayer: "From the end of earth will I cry unto thee, O God, when my heart is overwhelmed: let me to the rock that is higher than I." (Psa. 61)

Hymn: "O for a Faith That Will Not
rink"

Psalm: 116, *responsively*.

Hymn: "There's a Wideness in God's
Mercy."

Scripture: Eph. 4.

Hymn: "O for a Thousand Tongues to
Sing."

Meditation: "For we are members, one of
another." Life is cooperative! The old proverb
that "everybody's business is nobody's business" is a
mistaken saying. What is everybody's business, is
MY business.

Every person who expects to make a go of life
must accept responsibility for more than himself.
To be safe himself, he must stand guard over other
men's lives, their persons, their homes, their rights
and liberties.

It was at *this* point where Achen failed (Joshua
1-26). He had been carefully instructed regarding
his duty toward the Hebrew nation; he knew full
well that he could not appropriate the babylonian
treasure and other treasure without jeopardizing the
security of all his neighbors. He was an incon-
spicuous member of a considerable community, but
his *private sins* became a matter of national concern.
The total task of any city, state, or nation can be
passed only when *every individual citizen* as-
sumes his share of the responsibility. It is impos-
sible for any man to live apart from the rest of the
world. We are learning that today, when we find
ourselves saddled with the welfare of men and tribes
we have never seen, and thousands carrying the
responsibilities had never heard of them, until the

task was thrust upon us. Many hundreds who had
no interest in Missions, prior to the war, found that
Christian Islanders protected our boys, nursed them
back to health, and aided their return to safety.

We cannot be indifferent to a neighbor's need; a
community, state or national need; to the world's
need, without peril to ourselves.—Based on com-
ment by Roy L. Smith, in "Making a Go of Life,"
Abingdon-Cokesbury.

Hymn: "My Hope Is Built on Nothing
Less."

Reader: "Go Forward," Grace Noll Crowell
(Crystal Fountain, Harpers)

"Go forward," though the intervening seas
Seem spread before your feet to bar the way.
A rod is lifted in an unseen hand
Above the threatening waves that still divide,
And you can pass across on clean dry land,
Safe to the other side."

Hymn: "Thou Art, O God, the Life and
Light."

Prayer: Especially for those present, who hesitate
to go forward in the work for which they have been
chosen and instructed.

Hymn: "Father, All Glorious . . ."

Benediction.

Organ: "Gothic March"—Salome.

"YOU FEED your body 21 times a week,
whether it is hungry or not. Then why not throw
your soul a bone once a week even if it doesn't
seem hungry? It may be too weak to make its
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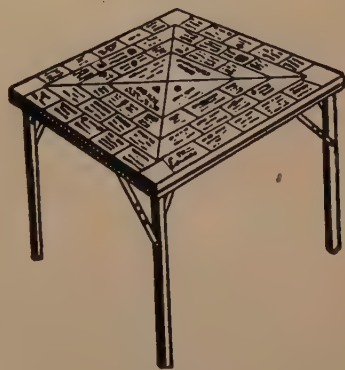
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LET ME COMMEND. By W. E. Sangster. Abingdon-Cokesbury. 150 pp. \$1.75.

Dr. Sangster, who is the pastor of Westminster Central Hall in London, is, like Lindbergh, disturbed by the present situation. He begins his book thus: "We dwell in the darkness of atomic night. It is foolish to deny it. Even those people among us who have taken to saying that they are tired of hearing our comments on the atom bomb are not really tired of a subject which has lost significance, but are afraid of possibilities they have no courage to face."

He then proceeds to show that evangelism is the chief hope of the world. He defines evangelism as the teaching of Christ's principles to those without the Church. He gives two reasons for the lack of evangelistic zeal. "First, many of us are unaware of the evangel ourselves. Our religion is second hand. We know God by hearsay only. We have no rich, deep, personal experience of God. We are living on the faith of our forebears and our more spiritually-minded friends . . . Consequently, not having any deep experience ourselves, we have nothing to give away." "The second reason which explains our lack of zeal is the still persistent thought that evangelism does not touch in any large way the world's need." He then proceeds to show that it does touch the world's need and that the individual man can do much, for Christianity does not end with personal piety but reaches through all life.

He treats of three forms of evangelism, pulpit, teams and personal witness. He handles them with skill, understanding and appreciation. He also speaks of conserving "the fruits of evangelistic effort and of training the seekers in the faith, a very important part of such work."

This is a well written book, well thought through. With the increasing interest in theology and evangelism this is a valuable book. Its sane and deeply devotional attitude adds much to its many values. "There is no limit to this evangelism. It begins with one sinner's soiled heart—and it ends with the wide world made new."—*W. R. Siegart.*

QUESTIONS JESUS ASKED. By Clovis G. Chappell. Abingdon-Cokesbury. 181 pp. \$2.00.

Dr. Chappell has published about twenty-five volumes of sermons. That they have sold well we may take for granted. That a great many preachers have found pulpit help in them we may also accept. Such things make his latest volume an interesting study. There are seventeen sermons, all based on a question put by Jesus, sometimes to an individual, sometimes to the crowd, sometimes a rhetorical question. The sermons are Biblical, largely expository, and developed simply. Dr. Chappell must be easy to follow as he preaches—an excellent thing. They are also well illustrated. If one is not acquainted with this preacher, this is as good a volume to start with as any. If one is a Chappell "fan" this volume will, of course, be promptly purchased.—*Wm. Tait Paterson.*

THE WESTMINSTER STUDY EDITION OF THE HOLY BIBLE. Westminster Press. 2,000 pp. \$10.00.

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Most highly recommended for parents, for teachers for students, for ministers and for all who wish the fullest understanding of and joy in the Book of Books.

THE CREATOR AND THE ADVERSARY.

By Edwin Lewis. Abingdon-Cokesbury. 279 pp. \$3.00.

Once again Edwin Lewis has rendered a priceless service to the Christian Church in the publication of another volume having to do with the deep things of God. This volume is a memorable reconsideration of the idea of God underlying the conflict of good and evil. It has been written with the same throbbing affirmations which have characterized his other books and which have always made his lectures in the classroom an unforgettable experience.

The book is divided into three parts and each part subdivided into a half dozen chapters. The first part division deals with "Creation Through Conflict." The chapters comprising this section, Professor Lewis takes hold of life as we live it day by day and analyzes its basic conflicts with such insight and boldness that one reads with breathless fascination and an unaccustomed eagerness. He loses no words in coming to grips with the primal factors of human existence. The assurance with which he declares, "If there is a Creator, there is as certainly an Adversary," makes one feel that here at last is the spokesman of which this sophisticated generation is waiting, a spokesman who is prepared to call a spade a spade and to give quarter to any assailant on any of the fundamental beliefs of the Church. The brilliance of the force with which he proceeds to set forth the weft and woof, the pattern of necessity and freedom of which life is ample evidence both of the majesty of faith and the nature of faith itself.

The second division takes up the subject of "The Creator as Participant" and undertakes to discuss under greater scrutiny both the Creator and the Adversary. The author takes pains in these chapters to show the Creator in the divine role of loving Father and the inscrutable Judge as necessity and freedom make their imprint on human endeavor and aspiration.

The last part, "Toward a New Creation," presents a dynamic discussion of the "good news of salvation."

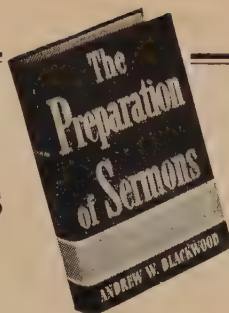
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based on the Fourth Gospel, first of all, and the undergirded by appeal to the Scriptures generally. the closing chapters, Professor Lewis deals with "the inevitable rebelliousness," "the power to become sons and "the Church militant." To summarize his chapters in brief is to repeat with rediscovered significance the Apostles' Creed, and to know that the faith on delivered to the saints has not lost its relevance in its saving power.

One invaluable quality to this book is the clarity and conviction with which it speaks. Another is the rich treasury of quotations from great poetry, illustrations from literature in general, and the seeming inexhaustible supply of seed-thoughts and sermon themes. The layman can and should read this book to the infinite profit of his soul. The preacher must and will read this book, to his everlasting blessing and spiritual refreshment.—*John W. McKelvey.*

A GREATER GENERATION. By Ernest M. Lignon. Macmillan. 157 pp. \$2.50.

Dr. Lignon, the author of this book, in which presented the scientific approach to Christian character building, is professor of Psychology at Union College, Schenectady, N. Y., and director of the Character Research Project of that institution.

In this capacity, Dr. Lignon has scaled the foot-hill of lofty character. There is yet much to be done by patient scientific research in order to achieve a Greater Generation, suggests the aims that the author has in his research.

The author has come to the conclusion that human nature is only one-third efficient. He describes the methods and principles of character education which have been developed in the Union College Character Research Project, and is convinced that if they were generally used, a far greater generation with greater mental capacity, stronger character, deeper spiritual insight and greater skills, would be developed. "This is the thesis of this book that this can be accomplished through the application of the scientific method and the concepts of the Christian religion."

This book not only deserves to be read, it should be read and studied, and then the methods and principles described should be applied to the entire educational program.—*J. J. Sessler.*

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WOMEN AT PRAYER. Arranged by Hazel T. Wilson. Pilgrim Press. \$1.25.

Here is a little volume of devotional material carefully selected as a help for the private prayer-life of the women of America. The volume contains a foreword on, "The Way of Prayer," by Muriel Lester, foreword by Dr. Frank C. Laubach, on "The Power of Prayer," and one by the editor, on "The Fellowship of Prayer."

The book follows the popular format for devotional literature with a passage of Scripture and two carefully chosen prayers on each page. The prayers cover a wide range, ancient and modern, personal and universal. The book closes with fourteen pages of devotional poetry carefully selected.—*Charles Banning.*

MATTHEW TWENTY-FOUR—AN EXPOSITION.

By J. Marcellus Kik. Bible Truth Depot. 97 pp. \$1.50.

The key of Matt. 24 is Verse 34, we are told. This the "time-text," divides the chapter into two sections. Section One (Matt. 24:4-35) refers to the destruction of Jerusalem and the excision of the Jewish Nation from the Kingdom; Section Two (Matt. 24:36—25:46) refers to the Second Coming of Christ.

conclusions are reached by comparing Scripture with Scripture. The arguments are ingeniously thought and interesting in themselves. They are based at the premillennarian and amillennarian views.

The author is aware that he had taken hold of a difficult passage, but gives the reader little idea of the real difficulties are.

There will be more general agreement with the author's thesis regarding the destruction of the Temple at Jerusalem. It meant, he says in effect, the end of a dispensation. In presenting this view, he adds to the conversation of Jesus with the Samaritan woman at the well. The age of universal and spiritual worship had begun.—*Paul R. Kirts.*

THE LIFE AND THE NEXT. By P. T. Forsyth.

Trim Press, Boston. 111 pp. \$2.00.

There is so much meat and insight in this classic study of immortality that one hesitates to single out particular passages for note for the necessity of quoting unquoted many others. Here is at work a mind of marked penetration and ample powers harnessed to a soaring spirit. P. T. Forsyth belongs to an epoch when the human mind was being liberated from the chronology strait-jacket, when it was being recovered by the physicists, biologists and mathematicians, as had already been grasped by the poets, that there were other kinds of time than that relating merely the sequence of everyday earthly events. Surely he may be regarded as a precursor of Carl Heim, who has done so much to elucidate the various kinds of time operative in man's existence. Time as a dimension, as "a mercy," of eternity, and the field for the action of a "holy" God, is the chief insight of this brief and lucid study.—*G. B. Lewis, Jr.*

CHRIST WAS IN CHRIST. By D. M. Baillie.

Libner's. 210 pp. and index. \$2.75.

Much theology is written in a heavy style which does not readily commend it to wide reading, but this book is appealing in style, thought and arrangement. It should have wide acceptance.

Does the Church must answer the question, "What think ye of Christ?" Usually the answer is given in the thought-patterns of the age. Hence every generation must restate its position on this question anew. Perhaps the most easily understood illustration is Professor Karl Heim's Christological theory of *Fuehrerschaft*, or leadership. The book, *Jesus der Herr*, in which he enunciates this is not, so far as I am aware, available in English. He makes Jesus Der Fuehrer and states that His followers should render Him unconditional obedience. Here we can easily discern the Reichsfuehrer principle controlling.

Dr. Baillie takes that and a lot of other Christological ideas and analyzes them skillfully and clearly. His main burden is two-fold, the historical quest for Jesus and Formgeschichte, or Form Criticism. He analyzes carefully, gives each its proper place and insight. He makes some very pointed thrusts in the direction of Barth and Brunner, and rightly so.

Certain theological questions pertinent to the theme are considered. Remembering that the author does not intend this to be a complete statement of the doctrine of the atonement, but merely "An Essay on Atonement and Atonement," with a more clear statement being "a method of approach," we can the better understand his argument. A true Christology will give us a true idea of God "for the whole Christological question is a question about God." God is not simply be like Christ but God must be in

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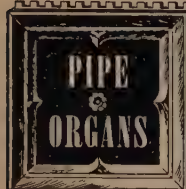
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Christ. We must know God's activity as well as His nature, especially how God has come all the way to our salvation in Jesus.

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W. R. Siegert.

REAL LIVING TAKES TIME. By Hazel G. Werner. Abingdon-Cokesbury. 184 pp. \$2.00.

Though not written for specialists, *Real Living Takes Time* is an unusually successful blending of the teaching of Scripture with the disclosures of psychology. The average pastor who desires to make that synthesis will find it profitable reading. So will those intelligent laymen who seek to add to their faith knowledge. Some of the chapter titles are striking, for example "Moonlight Living," "Religion for Rainy Day," and "Prisons for Personalities." Any one of them would have made a good title for a book. Escapists of all sorts are effectively dealt with in "There Is Samaria."

The author is a sound thinker and competent guide in a largely uncharted field where many have gone astray. Recently elected a bishop, his former experiences as a pastor in Mid-west cities gave him many valuable insights. Incidents from a Personal Troubled Clinic, in which he collaborated with a psychiatrist, family visitor, and the Department of Public Health serve to enliven the narrative and keep it close to the common man.—*Edward Laird Mills.*

FROM THE HILLSIDE. By Gaius Glenn Atkins. Pilgrim Press. 117 pp. \$2.00.

Many books have been written on the Sermon on the Mount, some from the critical viewpoint, and others from the devotional. One wonders what a new author can add that has not already been said. Dr. Atkins is not a new author, but what he writes is new because the applications of the immortal Sermon are characteristically his.

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In this book we have the mind of Jesus declared by a great preacher and author.—*J. S. Sessler.*

THE BELL RINGERS. By Vern Swartsfager. Macmillan. 212 pp. \$3.00.

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...recognized facet of truth or insight which empha-
...s the importance of "dimension" in the thinking
...the Christian. Man has lost the "dimensions of
...scescence" and the "dimension of eternity," and
...therefore failed to understand either himself or the
...ld he lives in. His crisis is one of humanity
...in more than of rights; the problem of liberty is
...ly the problem of faith.—G. B. Lewis, Jr.

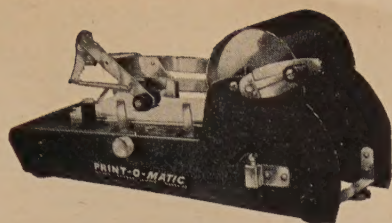
Minority or Majority?

(from page 451)

...nn or to advise the condemnation of them, is
...wonder if the business of advertising is not
...ested with criminals banded together to
...bl the public.

"We have not suddenly gone pollyanna. On
...contrary, we believe that a certain amount
...exaggeration is necessary to good adver-
...ng. But to take Percy Public by the scruff
...the neck and to rub his nose in the wet of
...verly disguised lies, does not describe the
...siness to which we want longer to associate
...r name."

Whether the writer of that editorial com-
...ent refers to the blatant and misleading
...or advertising or not, he does not say.
...fact he leaves much unsaid for he speaks
...y in generalities. He avoids the specific.
...does a bit of smooth shadow-boxing and,
...course, hits nothing solid. He raises the
...estion but doesn't answer it. He points an
...torial finger but at nothing concrete. I felt



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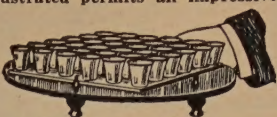
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...ment. Often he has taken me sailing but
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upon the evil around which he tip-toes. resent the time spent in reading his word. When I had read I knew a "Here's-where-w came-in" reaction. He had stimulated m appetite but failed to feed it.

Whether it be in editorializing, writing a vertising copy or in preaching a sermon, generalization is fatal. Avoid it as you would the plague. Running generalization circles is vacation tour on a race track. It gets on nowhere.

Obvious as that fact is, there is probably no other sermonic weakness to which a minister is so likely to fall heir, for there are a whole multitude of convenient handles found upon every generality, whereas the specific have few. But at the preacher's own peril will he overlook the fact that no soul has ever yet been generalized into heaven.

Your parishioners want, and need, and crave the specific.

Give it to them.

Memorial

(From page 444)

Pray that by maintaining a high religion we shall be saved from a futility and a cynicism which can destroy the very bulwarks of our civilization.

Our Nation will remain a great Nation only if we recapture the incentive toward a complete life for all which comes only when we recognize the Source of our life and our blessings.

Let me repeat the question with which we began. What can we, the citizenry of the United States of America, do in the years come to assure the dead that their lives were not sacrificed in vain?

Can we not do at least these things:

Persevere in the aggressive good-works that makes for peace.

Practice brotherhood continually in all our dealings with our fellowmen.

Think internationally.

And—last, but most important of all, frequent the altars of God from whom alone can come life, liberty and the pursuit of happiness.

These blessed dead who lived and served our country before us used to sing some grand lines, which we too should continue to sing and really mean the words—

"O beautiful for patriot dream that sees beyond the years
Thine alabaster cities gleam, undimmed by human tears!

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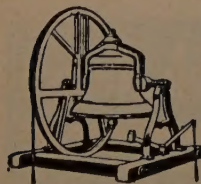


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